

**MEN'S NATIONAL MISSIONARY CONGRESS NUMBER**

# **THE CHRISTIAN CENTURY**

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**MR. J. CAMPBELL WHITE.**

Guiding spirit and constructive statesman of the Laymen's Missionary Movement of America. It has largely been the rare missionary genius and organizing ability of this man that has made possible one of the most powerful religious movements of modern times. Added to Mr. White's exceptional powers of leadership, he has had eleven years' experience as a missionary in India, which has given him in a very rare way a vision for a grasp of his great task.

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## THE NEW CHRISTIAN CENTURY CO.

700 EAST FORTIETH STREET, CHICAGO

# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## Laymen Plan World Conquest

With the triumphant notes of the Hallelujah chorus ringing in their ears, four thousand men from every state in the union and many foreign lands passed out of Chicago's great Auditorium theatre last Friday night and the First National Missionary Congress of Christian men passed into history.

It was an unprecedented gathering. That such men,—not ministers nor missionaries, nor organization officials, but the substantial, hard-headed laymen of our churches—should gather in such numbers to talk about such business—not commerce, nor politics, but Foreign Missions—marks the event as epoch-making in the history of American Christianity.

The meeting was conceived by its promoters in the broadest terms. There was nothing small in it. It was a melting pot in which sectarian prejudices and pride were dissolved into Christian fraternity. That there are over two hundred sects of Christians in this land was a fact utterly forgotten except as some man recalled it to condemn it. The denominational relations of the speakers was not printed on the program and rarely mentioned in the chairman's introductions. Your neighbor beside you was a Christian man, a member of the one Church of Jesus Christ,—you knew that, and you cared not a whit to what denomination he belonged.

The missionary enterprise was projected on a scale to make it appear what it really is—a man's job. The thing to be done was big, definite and not impossible. It was no less than the evangelization of the whole world with the gospel, in our own generation. By "evangelization" was meant the giving to every man everywhere a chance to accept Jesus Christ. And when this mighty task was reduced to figures showing that if to each missionary are allotted 25,000 souls of the 700,000,000 who have not yet heard of Christ it will take \$45,000,000 a year to support America's share of the required number of missionaries to accomplish the work in a generation, the men felt that the sum was easily enough within the reach of a consecrated church.

Something like the spirit of the old crusaders enters into a throng of men when these figures are put before them. "Think of it, men," they say, "the gospel of Christ can be given to the last man on the planet for the price of one car fare a week by the Christian people of America!" And in the kindling thought of it they sang as we never heard men sing,

"Like a mighty army moves the church of God!"

Such singing! It was worth coming across a continent to hear! The noble hymns of the church, "The Son of God goes forth to war," "O Zion Haste, Thy Mission now Fulfilling!" "The Church's One Foundation," "A Mighty Fortress is our God" were favorites. The great Auditorium organ led out, and not a voice was unused except when some man would just stop to let the billow of praise flow over his soul on its way to the great arches above.

The Laymen's Missionary movement has been "going" just four years. It began in a prayer meeting in New York City attended by about sixty people in commemoration of the centennial of the little "Haystack prayer meeting" out of which the first missionary society in America was organized. A young Washington business man had been a delegate to the Nashville Student Volunteers convention and had been deeply impressed with the vision of evangelizing the world in our own generation. He said in his heart that if the Christian business men of America saw this thing as these students see it they would furnish the money for sending out all the workers necessary to this great task. Thereupon he resolved to find a way to reach the heart of American laymen.

This man was John B. Sleman. He attended the Centennial prayer meeting and through Mr. J. Campbell White, the only speaker of the meeting, the idea of the Laymen's movement was launched. A campaign was started. Six months ago in Buffalo the first convention of a most remarkable series of similar conventions in the cities was held. Week after week in city after city laymen of all the churches have taken their place with their brothers in this crusade to carry Christ to the last man who has not yet heard of him.

This movement culminated last week in the Missionary Congress.

The picked men of our citizenship were here, men used to dealing in the business world with great programs. To them the missionary program had come to appeal as a great enterprise, worthy of their best and strongest. Their enthusiasm was boundless. And their purposes aimed directly at a definite goal.

After hearing the four days' discussions the Congress adopted a definite missionary policy on the last evening, just before adjournment. This policy is as follows:

### THE NATIONAL MISSIONARY POLICY.

In view of the Fatherhood of God, the unity of the human race and the sufficiency and finality of the gospel of Christ;

Knowing that the field is the world and that this is the only generation we can reach:

This first NATIONAL MISSIONARY CONGRESS in the United States, representing more than twenty millions of church members, recognizes the immediate world-wide presentation of the gospel message to be the central and commanding obligation resting upon all Christian churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy, the standard that, in addition to the native agencies, there should be provided from the churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized church, and that the natural leaders in it are the ministers and the missionary agencies of the various churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the churches as such must discharge their missionary responsibility.

We urge the adoption by every church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession and contributions,



and that in each city or county where work is undertaken a Co-operating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected as far as possible by the various churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in co-operation with the established missionary agencies of the several churches, be authorized to provide such measures for the supervision and assistance of these Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home; that laborers may be thrust forth into all harvest fields; that the unity of the church may be realized and that the glory of God may be universally revealed.

Remembering that the promises of divine blessing are conditioned upon obedience to the will of God, and recognising the deep spiritual quickening which has already come to the churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the Nations, and the Light of the World.

### The Disciples' Conference

On Friday, the last day of the Laymen's Congress, all the denominations held separate conferences to discuss their share of the national responsibility of evangelizing the world in this generation. The Disciples met, one hundred strong, in the Northwestern University building and after listening to speakers, adopted the following resolutions:

We recognize in the Laymen's Missionary Campaign a movement called of God to hasten the coming of the reign of Christ in all lands. We rejoice in the spirit of fraternity and Christian service which it engenders. We most cordially endorse and recommend its great aim, the evangelization of the world in this generation, to our own brotherhood, the Disciples of Christ. We believe that it is a movement both for evangelization and toward Christian union, giving emphasis to the essentials of Christianity and disregarding the non-essentials which separate the people of God.

We believe that this great movement will cause the co-operation and practical union found imperative in the foreign fields, to react for closer fellowship among the religious bodies at home, and tend to bring about organic scriptural union for which the Disciples of Christ have contended for a century. We therefore hail the movement as a herald of the reign of Christ and pray for the accomplishment of its glorious end.

Believing that our own people should be at the front in this great movement, and that our missionary work should be placed on a high and heroic plane, It is the sense of this body—

First: That the Disciples of Christ should accept at least 25,000,000 people as their share of the non-Christian world to be evangelized in this generation, and to this end adopt as their watchword and aim \$2,000,000 a year for foreign missions, and \$1,000 for foreign missionaries.

Second: That each church in our brotherhood be urged to adopt a definite missionary policy, including the following characteristics: A missionary pastor; a missionary Bible school; a program for missions; an every-member canvass for missions; the weekly offering for missions; a missionary committee; a missionary Christian Endeavor Society; a systematic missionary education.

Third: Every delegate attending this congress, and also those having attended the various Laymen's Missionary conventions, should use every means in his power to disseminate and perpetuate the influence of this remarkable campaign. To this end we recommend that each delegate use all possible opportunities to reach the constituency of his district.

Fourth: It is the further sense of this body that both our foreign society and our local churches should aid in every possible way the future interdenominational campaign of the Laymen's Missionary Movement, to the end that every district and church shall be reached by the appeal for the world's evangelization in this generation.

Fifth: It is also the sense of this body that these resolutions

should be given wide publicity in our papers, and that they should be presented at our national convention at Topeka for endorsement.

(Signed) By the Committee:

Horace G. Murphy,  
Stephen J. Corey,

Ben L. Rand,

Dr. David Owen Thomas,

J. H. Goldner,  
W. R. Warren.

The Federal Council of the Churches of Christ in America, at its meeting in Philadelphia, in 1908, recommended by the unanimous vote of the delegates representing churches having a membership of about 17,000,000, "that the various societies of young people connected with the Evangelical Denominations represented in the Federal Council, recognize as Hague Day the 18th of May, and have on that day in all their chapters as far as possible a consideration of the subject of Peace." This day, as its name suggests, calls attention to the world-wide movement in behalf of Peace and Arbitration that is now historically and officially connected with the Hague in Holland. It was in this city on the 18th of May, 1899, that the first great conference of officially appointed delegates opened its sessions. The second Hague Conference was in session from June to October, 1907. The third conference meets in 1914. Notwithstanding many difficulties, steps have been taken that promise even more definite action in the near future on the part of many of the great nations of the world, urging that international questions shall be submitted to the Hague Court for arbitration. The young people connected with our churches should give thoughtful attention to this great movement.

One of the men making a profound impression on the Northern Baptist Convention now in session in Chicago is Rev. J. H. Shakespeare of London, who is in this country in the interests of the World's Baptist Alliance. Lying nearer to his heart, however, than the project of allying Baptists, is the plan of drawing all the Free churches of England into an alliance for overcoming the evils that inhere in our present sectarian divisions. Mr. Shakespeare recently presented his views before the Free Church Council and called for the establishing of a United Evangelical Church of England. His statement was much discussed in British papers and is taken as a serious possibility by church leaders on the other side of the water.

While the plan does not involve the doing away with denominational organizations, it goes farther than either the English Free Church Council or the American Federation movement. Mr. Shakespeare proposes that the present denominational organizations be subordinated to a "United Free Church of England." Mr. Shakespeare's message will be as appropriate in the United States as in England, for there is among us a growingly acute sense of the sinful waste and weakness due to the divided state of the church. In his address at Mandel Hall, Chicago, last Sunday, his words sounded the same notes of unity which the Laymen's Congress had made familiar the week before.

Apart from the missionaries who brought first hand experiences of service and observation on the foreign field, no speakers were more favorably received at the Missionary Congress than Robert E. Speer, of the Presbyterian Foreign Society, and our own Stephen J. Corey. Mr. Corey's address on "The Home Church's Need of a World Field" was practical, spiritual, incisive and in every way convincing. An incipient regret that the Disciples were represented only once on the main program was completely allayed by the reflection that so many speakers said what Disciple hearts would have been prompted to utter. Such an address as Bishop Anderson's, which The Christian Century gives its readers this week, and that of Mr. Speer on "Missions and Christian Unity," which Hon. Thomas W. Phillips of Pennsylvania told the Disciples' conference was the greatest address on Christian union he had ever heard, surely said all that the most masterful pleaders for union among the Disciples could have spoken. Next week The Christian Century will publish Mr. Speer's address.

What shall I make of tomorrow? Let it be a better day than this day, a truer day, a deeper day, wherein I may learn more wisely, think more nobly, and see more clearly. Let me know a little more of charity, and a little more of love; be a little mindful of the feelings of children, a little thoughtful of the feebleness of age. Let me be a little quieter under vexation, a little stronger under temptation, and a little more sensible of the part I am here to play. Let me be frank and true, that I may look into my friend's eyes without shrinking and into the eyes of him who thinks he is my enemy without fear. Let me understand a little more the radiance of the sunshine and the deep blue of the sky. Let me perceive the sweetness of service, the satisfaction of effort, and the glory of honest work. Let me be master of the lessons of the day, and so become more master of myself. And so may it pass, quickly



but helpfully, quietly but happily, full of compensation for every trial, and comfort for every hurt, until the shadows come again out of the dusk, and I shall lie down to think of still another day wherein I must go forward.—Selected.

## Jesus Christ, Master of the Heart

"If Jesus Christ is a man —  
And only a man, I say  
That of all mankind I cleave to him  
And to him will I cleave away.

If Jesus Christ is a God—  
And the only God—I swear  
I will follow him through heaven and hell,  
The earth, the sea, and the air."

These lines of a modern poet express the faith of millions now living upon the earth. Jesus Christ is still the master of the heart and an increasing number of the inhabitants of the earth are acknowledging him as their trusted guide.

The secret of Jesus' power lies in that fact that we are incurably religious, that we can never get rid of the passion to know God unless we cease to be human in our desires, and that Jesus brings God to us. Or, to state the other side of the fact, God in Christ will not let us get away from him. He follows us wherever we go. Neither in the depths of sensuality nor in the pursuit of wealth, power, or knowledge are we hidden from God. "A spark disturbs our clod." The psalmist felt that he could not escape God, though he might ascend to heaven or make his bed in Sheol or dwell in the uttermost parts of the sea. Browning gives the same thought in the following lines:

"Just when we are safest, there's a sunset-touch,  
A fancy from a flower-bell, some one's death,  
A chorus-ending from Euripides—  
And that's enough for fifty hopes and fears,  
As old and new at once as nature's self,  
To rap and knock and enter in our soul."

For some strange reason, men often feel that they ought to run away from God. They try to drown the voice of conscience. They will not learn the lessons written large in defeat. When, however, they recognize the impossibility of escaping from God and not only cease to fight against his will, but accept in a positive way that will as the program of their lives, they realize that it was a friend whose approaches they angrily resented, a friend who was too kind and patient to allow them to follow their own devices to the ruin of their lives. It is God the friend of men whom Jesus reveals in his person and teaching. The outcasts who had been taught that God was an exacting legalist, more concerned for the letter of the law than for the souls of men, loved Jesus because he was accessible and showed them that God was accessible to the humblest and most despised of the earth. The Pharisee Paul loved Jesus because Jesus delivered him from bondage to a conception of God that made him hateful and cruel. The slave felt his soul rise to the "awful verge of manhood" as he listened to the gospel story, and he gave his heart to Jesus the emancipator.

The laborer has reason to love Jesus, for Jesus taught that man is more important than any prize of pleasure or success the world may offer. The glory of a city, as Jesus sees it, is not in its great department stores, its railroad terminals, its banks, and its factories, but in its free, strong, clean, honest, courageous citizens. Business must be subordinate to the welfare of all the people. If any combination calls for the sacrifice of the health and virtue of its employees that its dividends may be large, that combination is anti-Christian and meets the opposition of every man who has the sentiment and the intelligence of a Christian. Children are not born to be used up in factories, but to play, to learn, to grow strong in body, mind, and heart. What shall it profit a nation if it gains the prize of wealth and loses its manhood and womanhood?

The convert to Christianity from heathenism appreciates better than many in Christian lands the kindness of God in Jesus Christ. His religion has been one of fear and cruelty. The gospel of God's love was very strange to him when he first heard it. He could not believe that it was true. But when its truth came home to him, he passed from a world of magic and fear into a world of law and love. Christ has saved him and he knows it. The salvation he experiences is from real evils. The word Savior means something to him and calls forth the loyalty of his heart.

Midweek Service, May 18. Jbhn 12:1-8; I Peter 1:8.

## Social Survey

By Alva W. Taylor

### Our Greatest Mayor

Mayor Gaynor of New York is "making good." No man in contemporaneous political power is quite so refreshingly original and uncompromisingly determined to root out the evil without partisanship or bias and to keep the oath of his office in all good conscience. Here are some of the things accounted to his credit in the few months he has been in office. He has practically disrupted Tammany Hall, for when the spoils are gone Tammany is either in a state of coma or an anemic convulsion. He has directed that city employees pay no dues to political clubs and that no political influence be allowed to play any part in city administration. He has appointed a non-partisan board of civil service examiners and ordered them to steer clear of all politics and directed that no political appointments be made in any of the city departments. Every department is ordered to abolish all padded pay rolls, brutal policemen are ordered to quick trial, a peremptory order has been issued that no policeman enter a saloon excepting upon matters of duty and that none shall drink when there or receive any tribute from the keeper at any time. He also warns them that a strictly neutral attitude must be maintained in labor difficulties. He practically took charge of the police while a "cleaning up" of the force was being inaugurated and secured the suspension of a number of notorious offenders. He has publicly ordered that all irregularities be probed to the bottom, "no matter who is hit," and has himself begun investigations of all supply departments. He ordered the tax commissioners to do their duty without fear or favor and hunt out the guilty and he would indict them and told the assessors that favoritism to the rich must end and nothing but values be considered. He dismissed the aqueduct board as grafters who were holding on after their work was done and warned the water supply board that he would not tolerate their scattering of money without consideration of the sources of supply.

He has dealt with matters that other mayors consider the routine of subordinates simply because he was determined to see waste stopped and efficiency substituted. He charges that the police have collected not less than \$2,000,000 per year from saloon and dive keepers and that it must stop. He is determined that political jobbing must go and that he will conduct a non-partisan administration. He declares war to the knife upon predatory interests and those who evade paying taxes. He also says the laws must be executed and proposes to close the saloons on Sunday along with other law enforcement. He is no egotist for he says the city should get an expert next time and he seems to have no particular political ambitions, for he wilfully defies the party powers. He may yet prove so fearless and honest an executive that he will be elevated to a higher office. Gov. Hughes declares that it is of less consequence what the law is than who the man is that enforces the law. A man like Gaynor might be found to be the logical successor of Roosevelt.

### An Instance of Consecutive Social Legislation

The introduction of social legislation such as these times are demanding brings many a knotty problem to wrinkle the foreheads of the worthy gentlemen who sit on supreme court benches and decide as to how specific statutes harmonize with fundamental law. It is a principle long held that liberty to contract for one's labor was inviolable and thus statutes requiring that labor shall not be employed for more than a limited number of hours per day have usually been declared unconstitutional. But social considerations require a modification of the old individualistic precept. The Federal Supreme Court nullified the New York law limiting the work of men in bakeries and laundries to ten hours by that contention. But it found a way to uphold the same principle in the Oregon ten-hour law for women by declaring that while it was fundamental that the right to labor was a property right, the rights of property were subordinate to those of social welfare. Therefore as women could not labor so long as men without sustaining injury a ten-hour law for women was constitutional.

The Illinois Supreme Court followed this ruling in upholding the statute in that state, modeled after that of Oregon. The wonder is not that Illinois thus joins six other states in upholding a limitation of women's working hours but that after six other states and the national tribunal had upheld them any lower court should de-

clare it unconstitutional. The judges say that what they know as men cannot escape their knowledge as judges and that all men know long hours in mechanical establishments and at work on their feet is injurious to womankind.

By this decision the traditional "liberty of contract" doctrine is maintained but modified by the opinion of the court that more than ten hours' labor under certain conditions is injurious to women and that even the "liberty of contract" cannot forbid regulation of hours of labor in the interests of social welfare. It establishes the principle, not that any limit can be set on a day's labor, but that any class of labor may be limited to such hours as will prevent injury to the health and welfare of the laborers. The same court may thus overrule a nine hour day for the same class of workers or a twelve hour day for another class but it does mark a real advance in recognizing the social welfare principle. In course of time the old "liberty of contract" theory will be so modified that it will scarcely be recognizable and society will assert its right to protect all its workers from undue hours and all other disabilities that are forced upon them by powers of trade or custom or in the process of changing conditions. Thirty thousand women in Illinois are affected by this decision.

### Freedom of Speech Wins in Prussia

The people seem to have won in their battle for the right of peaceable assemblage and free speech in Prussia. After having been sabered off the streets and thrown in prison in great numbers, popular indignation won the privilege of assembling peaceably to discuss political measures. One hundred and twenty thousand gathered on a recent Sunday in Berlin, listened to radical speeches on the franchise bill, passed resolutions pledging themselves to continue the fight for a fair ballot and dispersed quietly, much as an American or British crowd would have done. The German Tories raged and declared the end of government had come but the police were agreeably surprised and doubtless a new day is marked in German history. Every third person in the great assemblage was a woman—which brings into relief another absurd Prussian law which forbids women participating in political meetings.

### Temperance Notes

Many of the larger towns went "wet" at the April election simply because the officials had refused to enforce the law and the people prefer the licensed saloon to the anarchy of their officials. Springfield, Ohio, however, is an instance of another kind. The grog dealers there attempted to defy law but they found the prosecuting attorney about his business. As a result they have paid \$10,570 into the county treasury as fines and then found themselves held for the Aiken tax for \$6,000 more.

Pennsylvania has a "model license" law. It is a living example of what will be done whenever the saloon crowd are allowed to "reform" themselves by the rules of Tom Gilmore's "Model License League." The saloonist gives bonds and the court may revoke licenses for cause. The result is that the brewers center all efforts for the election of "right" judges and thus take a short cut for insuring a steady reign of booze. No comment is needed on the character of the gentlemen who sit on a booze filled bench and their general attitude toward the dignity of law enforcement.

San Francisco with license and a "wide open" town pays \$1.50 tax on each \$100, while Berkeley, just across the bay, is much better cared for with no license money and a 99 cent tax. Los Angeles must have the saloons' toll and puts up \$1.47 for every \$100 assessment that the saloon's product may be cared for while Long Beach gets along without either and helps care for the Los Angeles bums besides for 90 cents. The average for four California booze towns is \$2.01 per hundred, while for four "dry" sister cities it is but \$1.00.

State-wide prohibition will be the issue this year in Iowa, Missouri, Arkansas, Florida, South Carolina and Virginia.

Judge Cleland, Chicago's splendid Christian judge and advocate of a widened parole system, asks the police to take drunken men home instead of dumping them into the vile cages of the police stations. He argues that it will have a much better moral effect on the victim of drink and will savor of kindness rather than revenge.

Lloyd George found that his increased tax on intoxicating spirits greatly reduced consumption and thus left him without the money needed but he only rejoiced over it, saying it was not money but humanity that was his care. Our Supreme Court has said, "If a loss should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousandfold in the health, wealth and happiness of the people."

The number of boys in the Pontiac Reformatory in Illinois in-

creased steadily until the local option law went into effect. The first year under local option there was a decrease of 7 per cent and the second year brought it up to 26 per cent. Yet there are temperance people who call local option a "devil's device."

Atlanta, Ga., is a shining example of what prohibition will do for a large municipality. Bank clearings increased 76.5 per cent last year. In St. Louis it was 12 per cent; in New Orleans 15 per cent; in Louisville 13 per cent. Oklahoma City is the only other large place that came near Atlanta and it too is prohibition. Arrests for drunkenness decreased 43 per cent.

Dr. Delancey Carter made the statement recently in a paper on Alcohol and Narcotics, read before the New York Medical Society, that there are 1,000,000 drunkards in the United States and that one-third of them die annually as a result of drink. The grog shops keep enough recruits coming on to replenish the ranks.

### Governor Hughes' Elevation

Most of the American people will be greatly pleased with the elevation of Gov. Hughes to the Supreme Bench. All will not agree with his political creed and many do not think he is progressive enough in matters that relate to corporations. But all will agree that he is able and honest and that he has made a fearless governor if not indeed the best the Empire state has ever had. There was no enthusiasm over the appointment of Justice Lurton. He was so avowedly a judge of corporation prejudices and so long an attorney for one of the worst railway corporations in the land that he comes to the bench with a mind of the wrong bent in these days of the foundation laying of principles for the governance of corporate matters. Gov. Hughes became a national figure in a battle on commercialized corruption and has splendid poise.

### Unheralded Evangelism

By J. F. Carson, D. D.

In my mail the other evening I received this unsigned letter: "I won't let this incident pass without writing to you of it. My little daughter is a member of your Sunday-school. I do not have any religious faith. All my life I have been an unbeliever. The children of our neighborhood went to Sunday-school, and my little girl wanted to go with them. I consented. She came home one Sunday with certain verses to commit to memory, and said that when she learned them perfectly and recited them to her teacher, she would get a Bible as a reward. Last Sunday she did not return at the usual time. I waited for her for a while, and then went to the Sunday-school to see if she was there. I went into a room, and at once saw my little one standing and reciting the verses which she had studied. The young lady who was hearing her had her arm around her. Oh, sir! I cannot describe the feeling that went through my whole being. I thought, If some one had done that to me when I was a child, what a different life I might have had! As I stood looking upon the scene, I made up my mind that I would start next Sunday and go to church, and try and get into touch with the spirit which the Sunday-school teacher showed."

This evangelism is not often heralded—the evangelism of the Sunday-school teacher. The evangelism that rescues from sin and degradation is glorious and rightly applauded. But there is a better evangelism than that—the evangelism that saves the life from going into the ways of sin and the depths of degradation. That is the evangelism of the Sunday-school. The teacher holds the strategic situation. It is a fine thing to save a soul, but it is a finer thing to save a soul plus a life. Polycarp suffered martyrdom at the age of ninety-five. He was led to Christ when he was nine years of age. When Polycarp was converted, there was a soul saved plus eighty-six years of holy living and heroic serving. This is the teacher's splendid privilege and opportunity. My anonymous correspondent's word rings its pathos into the soul, "If some one had done that to me when I was a child (put her arm about me and told me of God), what a different life I might have had!"—The Sunday School Times.

### A Man Has Failed Though Rich

When he is narrow and bigoted in his opinions.

When he is leading a mean and stingy life so far as his charities and magnanimity are concerned.

When he has fed others on hopes instead of adequate salaries or just dues.

When he does not in his prosperity help those who helped him in his adversity.

When he goes on the principle of getting all he can and giving as little as possible.—Orison Sweet Marden in Success Magazine.



# Christ's Will for the World

A Clarion Call for Missions and Christian Unity

By Bishop Charles P. Anderson

The opening address at the Missionary Congress held in Chicago last week was delivered by Bishop Charles P. Anderson of the Episcopal diocese of Chicago. It was in every way a keynote utterance. The significance of it to Disciples of Christ is found in the enthusiastic reception given it by the four thousand delegates assembled in the Auditorium theatre, quite as much as in the clear-visioned statements of the address itself. We give our readers almost the entire address, omitting only a portion of the argument under the first heading, "Universality," presenting entire, without the change or omission of a word, the Bishop's statements concerning "Unity." The first half of the address was listened to with interest, but without applause. No sooner had the announcement of the thesis concerning unity been made than the house broke out in great applause, which was repeated in rapid fire, as if the speaker pulled trigger in the hearts of the laymen at every utterance. These applause punctuation marks we have not erased from the stenographer's report, believing that they will aid in carrying to our readers the electric atmosphere of the occasion.—EDITORS.

I have made a considerable number of missionary addresses of late, both in connection with the church which I have the privilege of representing, as well as with the Chicago Convention of the Laymen's Missionary Movement. I almost feel as if I were obtruding myself in appearing upon the platform once more. I have been asked, however, to make the opening address at this National Congress. I esteem it a great privilege and honor so to do.

The subject which has been assigned to me is "The Will of Christ for the World." It is a subject which one ought to approach on one's knees. It is an awful responsibility to undertake to interpret the mind of Christ for the world.

Fortunately, we are not left to our own resources; we do not have to guess at it. It is not the result of any mental process of ratiocination. It does not have to be evolved out of our inner consciousness. We only have to listen to the Divine and authoritative voice and then interpret that voice in the language of practical obedience and practical activity.

## The Two Great Words of Missions.

I shall venture to interpret the will of Christ for the world, so far as the purposes of this gathering are concerned, in two words. They are: "Universality and Unity."

The universality of the religion of Jesus Christ, the unity of the Christian Church. I take it that there are no two things that stand out more prominently in the pages of the New Testament than those. First, that the religion of Christ is for the whole world. And secondly, that there is to be oneness on the part of the disciples of Christ, in order that the whole world may know and believe.

First, universality. I do not have to argue it in this gathering. It is an axiom. It is a postulate. It is the very central belief of our religion. Christ is the Son of God. God has made of one blood all nations of men to dwell on the fact of the whole earth. Whatsoever God purposes through Christ to any part of the world, He purposes for all parts of the world. Christ belongs not to one nation, but to all nations; to no one race, but to all races, to no age, but to all ages. We sometimes speak of Christ and other masters. There is only one Master, Christ, and all the rest are brethren. And if we come away from the somewhat stiff statements of theological language to the mellow language of the New Testament, we find that every page is full of the same idea. God so loved the world,—not a portion of it, but the whole world,—that he gave his only begotten Son. "Come unto me all ye that labor and are heavy laden." "Go ye into all the world and preach the gospel to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "I am come that ye might have life and that ye might have it more

abundantly." Christ has no competitor. Christ has no rivals. There is none other name given under heaven whereby man can be saved but the name of Jesus Christ.

## Value in Ethnic Faiths.

Now, this does not involve that you and I deny that the non-Christian ethnic faiths of

of all religions. As St. Augustine said: men are naturally Christians. We hold that there are in every man certain instincts and intuitions and endowments which if they have the proper environment and the proper cultivation will inevitably lead up to his being a Christian man. "If ye believe in God be-



RT. REV. CHARLES P. ANDERSON, D.D., BISHOP OF CHICAGO.

the world have any ethical or moral value. We rejoice when we find that they have. God hath not left himself without witnesses. In every nation the people have some idea of God, some consciousness of right and wrong, some glimmering of morality. In some cases it exists in a very rude and crude form, and is the basis of all kinds of fantastic cruelties in the name of religion. In some cases it exists in a more highly developed form. That is our starting point. The Christian missionaries, like Christ, came not to destroy but to fulfil. We hold that Christ is the logical and inevitable outcome

lieve also in me. In my Father's house are many mansions." I say we do not have to argue this proposition. It is an axiom. It is a postulate. It is our central belief. It is the basis upon which we start. It is of the very essence of the gospel of Christ that it is a universal gospel. But the universality of the Christian religion not only rests upon our claims for Christ, it also rests upon the fact that it has demonstrated its fitness to be the universal religion and its power to be the universal religion.

So I say that we start out in this conference first with the conviction that Christ

is universal; that the Christian religion is to be universal. That it has the power of being universal, and that it is the most potential thing for righteousness that the world has ever seen. (Applause.) That is the first part of our program.

#### Unity and the Will of Christ.

And now unity. Of course, unity is not uniformity. Unity is not unanimity of opinion. Unity is not platform agreement. But unity is that oneness in the visible body of Christ that makes men know and believe. (Applause.) This, of course, is not the time or the place to discuss unity as a platform. It is not the time or the place to say a single word of a controversial character. It is not the time or the place for any of us to say foolish things for the sake of saying perhaps some popular things; but I for one can not discuss the subject, "What is the Will of Christ for the World," without touching upon unity. (Applause.) And you and I can not consider the most statesmanlike, the most economic, the most efficient methods of missionary administration without considering unity. (Renewed applause.)

It is well for us to remember that the greatest triumphs that the Christian Church has ever won were in the days when the church was one. It is well for us to remember that the greatest triumphs that Christianity has ever won were won shall I say before the thirty-nine articles were written or the Westminster Confession or the Augsburg Confession. And the greatest triumphs that Christianity is going to win will be the triumph of a divinely united Christian discipleship. (Renewed applause.)

#### Concrete Illustrations of Divisions.

Let me take you to a little town not very far from Chicago. It has but thirteen hundred population, men, women and children. It has nine churches. Several of those nine churches are being supported by contributions from non-members. There are 55 per cent of the men of that town that do not belong to any one of the nine. But why? Because they are so feeble, necessarily so feeble when they divide thirteen hundred souls up among nine of them. They are all necessarily so feeble as not to be commanding exponents of the Christian religion in the town in which they exist. (Applause.)

Let me take you to another town not so very far from Chicago. It is a larger town. It has thirty-two churches in it, not thirty-two church buildings, but thirty-two separate organizations. Several of these churches are receiving support from the Home Missionary Board, when anything like Christian statesmanship would strengthen the church in that town and make it a great contributory force to spreading the gospel throughout all the world. (Applause.) I believe that we are wasting more money through overlapping, through dove-tailing, through rivalries, than would evangelize a whole race in a single generation. (Tremendous applause.) Is it wise? Is it statesmanlike? Is it Christian?

#### Economic Argument Not Primary.

I would be the very last person to put forward the economic argument as one of the first arguments on behalf of Christian union. Better have 500 churches, each one with its own truths and its own spiritual convictions, than one united church at the sacrifice of a single truth or of a single conviction. (Applause.) Better waste a million dollars than to sacrifice a spiritual experience or a spiritual truth. But is it necessary either to waste money on the one hand or to sacrifice convictions on the other? I am quite sure that many of us have been approaching the subject wrong end first. We have been asking what can we give up in the interests of unity. That is not the question. It is not what we can give up, but what can we give, in the interests of unity. (Applause.) You

have no right to give up, no right to give up anything that you have had that ever has been of value, that is of value, or that is likely to be of value. (Applause.) You have no right to give up anything that in your judgment has ever received the divine sanction and the divine approval. It is not what we can give up, but what we can give. And I have a horror of that kind of unity that would be based on a sort of residuum, (Laughter and applause.) I want to belong to a church of maximums. (Applause.) Maximum belief, maximum discipleship, maximum sacrifices. There are things that we can give up, but nobody is asking us to give up anything that is of value. We can give up pride. We can give up our ecclesiastical conceit. (Applause.) We can give up our denominational jealousies. (Applause.) We can give up our inherited prejudices. (Applause.) And perhaps, by the grace of God, we can give up some of our ignorance. (Laughter and Applause.)

#### Christians Cannot Stay Apart.

I lay this down, brethren, as a proposition that has already demonstrated itself, Christ-like Christians can not stay apart. (Applause.) Take this Laymen's Missionary Movement, to me the most significant thing about it is this, that as I see it, all kinds of Christians, Anglican Christians, Protestant Christians of every name can, without a single scruple of conscience, come and take their part and their portion in this great gathering. (Applause.) Why? It is because we have all got the same central unity, we all believe in Christ. We believe that the world is for Him, and we believe that He has come to have the whole world. (Applause.) Glory be to God! that at the end of two thousand years in spite of all the theological controversies, in spite of all the religious warfare, Christians throughout the whole world can get together on that platform: Christ for the world and the world for Christ. (Applause.) There is ten times as much unity in the world as we think.

#### A Big Enough Program.

Well, that is our program. The universality of the Christian religion and the ultimate unity of the Church of Christ. Isn't it a big enough program? Is the world big enough for you? Is Christ attraction enough for you? "Ashamed of Jesus, can it be, a mortal man ashamed of thee?" Let us adhere to that position in spite of the worldliness of our church, in spite of the cold unbelief and the half-belief and the painless sacrifices that characterize the average membership of the church. In spite of the absolutely unchristian philosophy that we hear from pews that they do not believe in foreign missions, let us not pull down the flag one inch. (Applause.) And then shall we not as a means to an end at least be prophets of unity, priests of unity, apostles of unity. We can go that far at any rate.

May I conclude by throwing these thoughts into the most efficient language which I know how to employ, the language of prayer:

Oh, God, who hast made of one blood all nations of men to dwell on the face of the whole earth, and hast sent Thy Son, Jesus Christ, to preach peace to them that are afar off and to them that are nigh, grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom. Give us grace seriously to lay to heart the great dangers that we are in by way of unhappy division. Take away from us all pride, envy, jealousy, hatred and uncharitableness, and anything that hinders Godly union and concord. That as there is but one Lord, one faith, one baptism, one God and Father of us all, so with one heart and mind, in the spirit of truth and

peace and grace and charity, we may with one mind and mouth, glorify Thee, the only God, through Jesus Christ, our Lord. Amen. May your *lex credendae* always be your *lex orandae*. (Long continued applause.)

## Sentiment Over the Sea

### Mr Balfour A Big Obstacle.

The London Christian World thinks Balfour a bump in the way of Liberal legislation. It says: "Nobody likes to part with power, and Mr. Balfour is almost as powerful in opposition as in office. His will decides what Liberal measures shall and shall not become law. Mr. Balfour now stands in the way of freeing the Welsh people from the incubus of an alien church, of a national settlement with Ireland, of educational peace, of real self-government for Britain, of land reform, of social reform, of electoral reform, of licensing reform, and of financial reform. He can do that because, no matter what the people of this country may say to the house which they themselves elect, Mr. Balfour possesses a permanent majority in the other branch of the Legislature. He has caused the present trouble because he has not scrupled to use that majority for purely party purposes. But he has overreached himself, and has started a conflict to which there can only be one end."

### The Breakdown of a Leader.

Dr. Peter Forsyth, writing regarding the tragical close of the life of Thomas Law, whose collapse seems to have been physical, mental, and in part moral, says: "Such a tragedy, so appalling when we consider its genesis and its details, goes to the soul, and it strikes a very great, deep, and searching note to the whole apostolate as things are today. The fate of a representative man in the Church is a public message to it from God. Our hearts meditate terror. What does the Spirit say to the churches. The lesson is winged by such various cases as from time to time come to the knowledge of experienced and consulted ministers, where a preacher has shocked a circle that hung on his soul by a sudden ethical breakdown. They are cases where the misconduct was evidently a symptom of nervous collapse rather than of moral wickedness, and they would have been prevented if taken in time by a skilled psychiatrist instead of either a general practitioner or a critic—best of all by the man himself. A mastered soul is the first condition for our mastery of the world; which world our first business is, not to win for Christ, but to commit it to Christ, in thought, word, and deed, habitual, active, and unwearied, inly led, fed, and stayed. What we most need at the moment, perhaps, is not work for our religion, but religion for our work. There never was so much religious work; but it needs more of active religion to carry it, more inward experimental religion, more religion practical in that creative sense which from a Sabbath centre shapes the soul, makes it, and then breaks it to the multitude in constant increase to the edifying of both in love. Few are in more spiritual peril of starvation than some whose task it is to handle in great masses the religion of the democracy."

### Human Rights and Property Rights.

My position as regards the moneyed interests can be put in a few words. In every civilized society property rights must be carefully safeguarded; ordinarily and in the great majority of cases, human rights and property rights are fundamentally and in the long run identical; but when it clearly appears that there is a real conflict between them, human rights must have the upper hand, for property belongs to man and not man to property.—Theodore Roosevelt at the Sorbonne.



# Men's Missionary Responsibility

What Has Been Done and What Is Contemplated

By Speakers at the Chicago Congress

## The Supreme Opportunity of Our Generation

J. Campbell White, General Secretary Laymen's Missionary Movement.

The three dominant spiritual notes of our day are unity, reality and universality. The unity of God, the unity of the human race, the unity of the world-field, the unity of the church; the reality of sin, the reality of salvation, the reality of Christian experience, the reality of the presence of God; the universality of truth, the universality of need, the universality of influence, the universality of opportunity.

In the very nature of things, the supreme opportunity of every man and of every generation must be a spiritual opportunity. The deepest needs in the world are spiritual needs. The most powerful forces in the world are spiritual forces.

### Facing Inevitable Bankruptcy.

The supreme opportunity of every man, of every nation, and of every generation, is to share with all mankind the best blessings of which the Infinite Father of all has made us the recipients and the transmitters.

Never before in human history did a generation, a Christian nation, or a Christian man face such opportunity of influence and service as confront us today.

During the last hundred years, in which the world has been so rapidly becoming a near neighborhood, the advance guard of the Christian church has been exploring every corner of the world, translating the Bible into more than 500 of the languages and dialects of earth, and gradually but inevitably gaining the confidence of the people of all nations, by the sheer force of their unselfish service and reliable moral character.

We are also living in the generations when vast changes in the intelligence and civilization of backward nations are being registered with a rapidity never before witnessed in history. The whole world is being standardized, educationally, socially, commercially, legally, and morally. The world is becoming so small that it is necessary to make it sanitary in order to make it safe.

### Missions More Efficient than Battleships.

The problem of world-peace is bound up more with missions than with armies and navies. Bayonets and battleships may be necessary as a sort of international police force, but no police force ever yet produced a sense of brotherhood. One-fourth of what this nation now spends on its military budget would support an adequate force of missionaries in every part of the non-Christian world and do infinitely more to promote human brotherhood and world-peace, than all the combined armies and navies of the world are capable of accomplishing. Yet the Christian church of America only spends about as much on foreign missionary work each year, as it costs to build and equip one modern battleship.

Of all definitely religious problems in the world, the chief is this, that more than half the human race is yet ignorant of Jesus Christ, and the message of peace, of victory, and of hope eternal which He brought to mankind. The triumphs of His gospel have been so universal and so stupendous, wherever it has been applied, that no missionary ever raises a question about whether the Bible is the word of God, and Jesus Christ is the Son of God, and the gospel is the power of God unto salvation to every one that believeth.

### A Million Souls in Six Years.

It took one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. It only took twelve years to win the second million. For the past two years we have

been winning them at the rate of a million in six years. There are now as many new converts on the average every week, in heathen lands, as would fill this entire auditorium.

The fair share of the United States in the solution of the missionary problem, is to provide for the evangelization of about 500,000,000 of people, in the non-Christian world. This will require the quadrupling of our present force of missionaries and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. As we spend over \$300,000,000 annually for religious purposes in our own country, one-sixth of this amount to reach a population equal to six times that of the United States, is surely a conservative estimate of our financial responsibility.

### Not One Failure—Churches Will Do the Work.

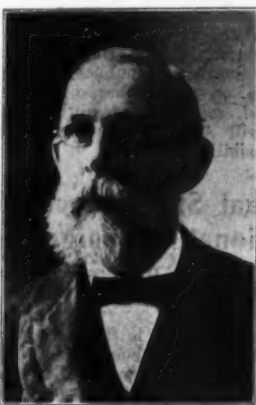
I believe that the churches of the United States are going to accept this task and perform it. The National Missionary Campaign, of which this Congress is the culminating meeting, has been victorious from first to last, beyond the faith of any of those who have been used as instruments in conducting it. Of the seventy-five conventions held, from Maine to California, and from Florida to Washington, not one has failed.

There are results from every one of them that cannot be accounted for apart from the presence and power of God. The lives of thousands of men have been personally changed. And the leaders of the church have been persuaded that the evangelization of the world in this generation is not an idle dream, but is likely to be literally accomplished. The generation of Christians that makes possible this consummation will immortalize itself in fulfilling the task upon which the universe has waited for more than fifty generations.

## The Nation's Response to the National Campaign

Samuel B. Capen, of Boston, Chairman of the Executive Committee of the Laymen's Missionary Movement, and Chairman of the American Board of Commissioners for Foreign Missions.

Young men and women are needed on our missionary boards and other church work.



SAMUEL B. CAPEN.

The annual meetings of our various missionary boards are too often composed of men and women of advanced years. This is changing as a result of the national campaign of the Laymen's Missionary Movement.

The first response of the nation to be noted comes from the great number of men reached. In every one of the seventy-five cities in which conventions have been held, great numbers of men have attended the opening dinner.

### Sessions Attracted Men.

In Cleveland there were 1,459 men at the opening banquet. In Denver there were 1,200 men. In Baltimore there were 1,555 men. In Kansas City 1,828 tickets were issued and 100 men were denied admission. At Seattle there were 1,928 men at the dinner, and in

Indianapolis 2,250 men sat down at the opening session. In New York 1,760 men faced the worst blizzard in years in order to attend the first dinner.

The response is also seen in the character of those reached. At these gatherings were governors and mayors, bankers, railroad officials, merchants, manufacturers and professional men. The leaders of every community have been foremost in planning and carrying these great meetings to success.

### Denominational Lines Forgotten.

Response was seen in the unity of the message. All denominational lines were forgotten. Bishop Keator of the Episcopal Church, of the state of Washington, declared that the world-wide appeal of missions was bringing the Protestant church of America together in a way heretofore thought to be impossible.

The peril of our day is indifference, not skepticism or opposition, but neglect. Men neither hate Christ nor love Him. They too often ignore Him. The old appeal which centered itself in many directions seems to have lost its power, but this missionary appeal has taken hold as nothing else ever has.

One New York millionaire said to me: 'Six weeks ago I was a cigarette smoking, champagne drinking Christian. Now I have been out six nights speaking for missions.'

### 300,000 Pieces of Literature Used.

There is an awakened interest in the reading of literature of missions. Over 150,000 pieces of literature and 150,000 'Calls to Prayer' have been purchased during this campaign.

Committees touched by the world-wide view of missions have seen their own needs at home and are giving their time and money for home work as never before. A new spirit of prayer has been developed.

### Great Increase in Gifts.

Response has been seen in the great increase in gifts and pledges for missionary work. It is too early as yet to give the result in the large, but many cities have doubled and trebled what they have given years gone by.

This work for missions has not only minimized all denominational differences, but is also helping to bind the nation together. The North and the South in years past opposed each other, but now they stand shoulder to shoulder in this movement to plant the cross of Jesus Christ in the darkest corners of the world.

## Money and the Kingdom

Alfred E. Marling, Banker, New York.

My subject is the most attractive there is: Money. We can say all we want, theoretically, but we all love it, the majority of us are pursuing it, and we all want it. A distinguished clergyman once preached on the text: "The wicked flee when no man pursueth, but they make better time when somebody is after them." There is something about money that makes us go.

Money and the Kingdom: what have these two things in common?

By itself, money is worthless. When it is linked with personality it is omnipotent. It molds the personality unless it is big enough to mold it.

### Gold Must be Consecrated.

Reverently be it said, this kingdom which we are talking about coming in this generation, never can come until we consecrate this gold and this silver of ours unto the Lord Jesus Christ.

Will a man rob God? Judging from the average per member given for missions, as revealed in this campaign, yea, verily, we will.

We've got the money. Between 1880 and 1904, a quarter of a century, the population

increased 65 per cent and the wealth 150 per cent.

The savings banks deposits in 1880 were \$819,000,000; in 1910, \$5,678,000,000. The United States has 38 per cent of the banking power of the world, according to the conservative estimate of my friend, the secretary of the Chamber of Commerce of New York.

Some of you men will say: "Search me, Mr. Marling, I haven't got any of it." If the Christian men haven't any of it, then we must say that godliness is not profitable unto all things, that courage and honesty and efficiency are not factors in successful business.

But we have got it. On the most conservative estimate, \$20,000,000,000 to \$25,000,000,000 of these \$120,000,000,000 is in the hands of the Christian people of this country. Shall we be seized by an undertaking that means only \$50,000,000 a year? How much is Christ worth to you?



A. E. MARLING.

I am thankful that the Laymen's Missionary Movement has come.

I am thankful that these noble missionaries have taught me a new incentive for life and dignified my outlook on life so that my money making is not a matter of drudge.

**Operated on for Missions.**

I used to go around with an asbestos proof covering. But one day I was assaulted in the most sensitive part of my anatomy, which was my pocket book. I have since told my friends that I was being operated on for foreign missions.

We want to add a little to the miracles of apostolic times. "The deaf hear, the blind see, the dead are raised up, the sour sweeten up and the stingy loosen up."

I am dead in earnest. We have got to give up something. What is sacrifice in the life of the average business man? When I think of that word, my face blushes, for I feel as if I hadn't done anything. When a man stands before Calvary, is it any wonder that a man who has not lost all sense of what is fair, begins to feel his life is meager and narrow and small? We are dealing with figures. Let us link these two things together, money and the kingdom.

**I Am in Business for Thee.**

Why do I not retire? I am not ready to retire. I want to live a few more years and be in business for the Master's sake. Is not that enough of an ambition for any man? I do not care about any more wealth, but I do care for the use of wealth. I would give anything if my heart and will were so at the disposal of Jesus Christ that I could look into His face and say: "My Master, I am in business for Thee and Thee only."

## Religion the Great Need

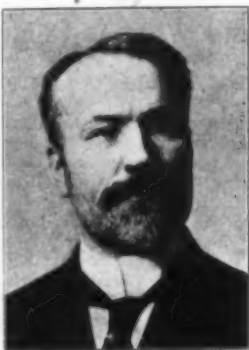
J. A. Macdonald, LL. D., Editor in Chief, Toronto Globe.

"America! the world! and these two linked together by an awakened sense of responsibility! That is the organizing idea of this National congress of American laymen. Against that idea, as against a vast background, are set the great problems of this week's programs.

"This Laymen's Missionary Movement will have justified itself if through this National congress if there is brought home to the conscience and heart of this nation a vivid and compelling sense of America's responsibility for the uplift of the world. To raise this question so conspicuously before the whole world is to create a new kind of crisis in this nation. The challenge of this National congress is a testing of the American republic.

"Lincoln's campaign was for liberty and union within this republic. We are today in the thick and stress of another and larger

crisis. The campaign of which this National congress is significant has as its objective not the integrity of the United States, but the redemption of the world.



J. A. MACDONALD.

The meaning of this movement is that America recognizes its world relationship. Its message is a declaration of America's world responsibility.

"This world responsibility involves not the United States alone, but Canada as well. These two nations holding

their distinctive institutions, their separate governments and their peculiar flags.

**One in Their World Message.**

"In ideals and motives and inspirations, they are twain, but when they stand facing the world responsibilities they are one. They are one in the deepest things of their national life, one in the invisible flame of their national faith, one in their world danger and one in their world message.

"The essential element in the responsibility of America for the world's uplift is moral—moral and religious. That is the world's greatest need. To serve that need America, more than any other nation, is charged and challenged today. The reality of moral distinctions, the necessity for moral choices, the supremacy of moral obligations, the inevitableness of moral retribution, the recreating power of the moral dynamic—to make those Christian conceptions vital and dominant in the nations of the world is the all-comprehensive responsibility of the nations of this American continent.

**Religious Ideal Necessary.**

"And that world responsibility cannot be met in the world races without the religious motive and the religious ideal that have made those Christian conceptions powerful in American life. Religion is the one thing that goes deep enough into life to redeem from error or the power of evil either the individual or the nation. It is the distinction and the unique glory of Christianity that it changes not the external forms but the inward life, not one making right plain but giving men the power to do it.

"More and more must the life of America, its business, its industrial organizations, its commercial agencies, its home politics, its foreign diplomacy, its literature, its thousand lines of life going out to the end of the earth—more and more must all these be redeemed and utilized by the spirit and purpose of Jesus Christ, so that the touch of America on the Southern republics, on the Orient, on Africa, on the farthest islands, on all the world, may be redemptive and helpful. Then will America measure up to its world responsibility."

## The Spiritual Significance of the National Campaign

E. Y. Mullins, D. D., LL. D., President Baptist Theological Seminary, Louisville, Ky.

"The great need of today is that men who are successful in business should give their talents and gifts to Christian work. Too long have the business men left the running of the affairs of the church to the clergy and women.

"This missionary campaign, by arousing the laymen of America, will save us from materialism. Our greatest need in America is that the forces which make for character shall be superior to the forces that are directed toward the making of money. There is no greater influence in this direction than the missionary effort.

**Means Spiritual Opportunity.**

"This campaign means spiritual opportunity, seen and embraced. It means great things for the nation when its best citizens

rise to a great occasion. The same talent that is required in business success is required in Christian work.

"This campaign will give the true meaning to the word 'neighbor.' China and Japan and Africa are our neighbors, commercially and educationally, and in other ways. Why should they not be recognized as our neighbors religiously?

**World-Wide Evangelization.**

"This movement means the coming of power to our home churches. Power is the great need in all undertakings and when we set for ourselves the task which the New Testament requires, we shall have the power which the New Testament promises.

"World-wide evangelization is the task, and the power is the gift of the Holy Ghost."

## The Power of the Whole Appeal to the Whole Church

Mornay Williams, Corporation Lawyer, New York, President State Conference of Charities and Corrections.

There is a deeper unity even than of speech. It is the unity of experience. When men's



MORNAY WILLIAMS.

conceptions of truth lead them to build their own particular towers to reach heaven and escape the deluge, they lose unity. The towers crumble and the nations are scattered.

When men are gathered with one accord in one place, to learn of a risen Christ, the place is shaken, but the men begin to understand each other's speech.

When Peter denied Christ, his Galilean speech betrayed him, but when, on Pentecost, Peter confessed Christ, men said, "Behold, are not all these which speak Galileans, and how hear we every man in our own tongue wherein we were born?"

**Love Alone Unites.**

The man who has never known sorrow cannot comfort those who are sorrowing; the man who has never felt temptation cannot succor those who are tempted; the man who does not share Christ's love for the world cannot preach Christ's gospel. A creed may be true and yet divide, a ritual may be holy and beautiful and yet separate; love alone unites, but love is of God and is God, and God is in Christ—love incarnate—reconciling the world unto himself.

## The Master's Face

No pictured likeness of my Lord have I,

He carved no record of His ministry

On wood or stone.

He left no sculptured tomb nor parchment

dim,

But trusted for all memory of Him,

Men's heart alone.

Sometimes I long to see Him as of old

Judea saw, and in my gaze to hold

His face enshrined;

Often, amid the world's tumultuous strife,

Some slight memorial of His earlier life,

I long to find.

Who sees the face but sees in part; who reads

The spirit which it hides sees all; he needs

No more. Thy grace—

Thy life in my life, Lord, give Thou to me;

And then, in truth, I may forever see

My Master's face.



## Voices from Afar

Flaming Words of Workers in Foreign Lands Spoken at the Laymen's Congress

### Southern Asia

George Sherwood Eddy, of India.

George Sherwood Eddy, a graduate of Yale, who is supporting himself as a missionary in India, and who gives one-half his income to missionary work, speaking of conditions in Southern Asia, said:

"All Asia is awakening. There is a great unrest throughout that continent. While this has been partially caused by the partition of Bengal and Japan's victory over Russia, the real cause lies deeper. That cause is found in the conflict of the new civilization with the old.

#### Dissatisfied with Old Order.

"The different nations of Asia are dissatisfied with the old order, both political and religious. It is an awakening involving the reaction of Christianity upon the non-Christian religions.

"While it is true that India, with her iron-bound caste systems and her subtle philosophy presents the most difficult problem for Christianity in Asia, nevertheless that empire is becoming Christianized.

"During the last decade, the population has increased 2½ per cent. The Parsees have gained 4 per cent, the Jews 6 per cent, the Mohammedans 8 per cent, while the Protestant Christians increased 63 per cent—more than 20 times as fast as the population.

#### Fifty Millions Waiting.

"The great mass meetings of India are full of encouragement. More than 500,000 persons have been gathered in from the outcasts of India. Fifty million people more of this class are waiting at the doors of the church today for us to uplift them. The mass movement, however, is occurring not only among the outcasts but also among the middle class, the great backbone of India, and the higher classes.

"I saw converted Brahmins, converted Mohammedans, converted outcasts. Men from every province of India meet to organize a native missionary society, under native management, with native men, and supported by native money.

"Greater still is the effect of this awakening outside of the Christian church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, to one of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country.

#### New Attitude Toward Women.

"There is a new demand for reform, a new attitude toward women. The old caste system is beginning to crack like the old temples that are crumbling.

"Recently there met together thirty Brahmins, thirty Mohammedans and thirty Christians to discuss the new national unity. They ate together. Five years ago it would have been impossible. It would have meant the loss of caste for the Brahmins. In addition, there is a new desire for education.

#### Church Must Awake.

"Best of all there is a new attitude toward religion. The Brahmins have taken over from us the ideas of the brotherhood of God and the brotherhood of man. They are making a desperate effort to regitalize Hin-

doism.

"Asia is awakening; from Japan to India, from Korea to Persia, and from China to Turkey, all Asia is awakening. More can be done toward carrying Christ to these people in the next five years than in the fifty years following. The church must seize the opportunity or pay dearly for its delay."

Who is able to save the East from a soulless civilization, and the West from a fruitless philosophy? "There is none other name given among men whereby we must be saved."

### The Far East

Hon T. H. Yun, of Korea.

Formerly Vice-Minister of Education and Vice-Minister of Foreign Affairs, and at Present President of Southern Methodist College at Sang-do, Korea.

"The East and the West are not and should not be contradictory but complementary. I come from a race whose watchword has been for the last twenty centuries: Backward Ho. The watchword of your race has been Westward Ho. The East thinks that the past was the best; that the present is bad enough, and that the future will be worse. Your sentiment is well expressed in the words of a Southern Methodist bishop: 'Good days are gone; greater days are here; but the greatest days are to come.'"

In the East it is a young man's ambition to be old. In the West it is an old man's ambition to be young. We of the East think and act as if we had an eternity to contemplate in instead of a generation in which to live. You of the West dress and eat and rush and hustle to catch the last train as it pulls out of



PRINCE T. H. YUN.

the station.

An Oriental bride makes her dress at seventeen so it will be suitable for her at seventy. American women change the style and shape and seize of their hats at least seven times a week.

The East is the land of rest, of contemplation, of the simple life. The West is the land of action, of progress, of the spirit of life.

Can these ever be harmonized? We need badly to learn your push and pluck and action. May you not need the calmness and love of silence of the East to deepen and sweeten your inner life? The energy and aggressiveness of the West without the controlling constraint of love tends to materialism and brutality. The Oriental people are quicker to copy and remember maxims like "Might is right," than your broad and high Christian principles of justice and humanity which are the real greatness of Western civilization.

#### Buddhist Temples in America.

You may say you do not care for the Eastern contemplativeness, but what of the Buddhist temples even in America and Europe? What does the growth of Oriental philosophy in America mean?

Just as the growth of Western civilization without Christ will crush us in the East with materialism and brutality, so the Oriental philosophy of contemplation without Christ will crush you.

You give the East Christian civilization, and we will give back Christianized rest and Christianized contemplation.

Christ Jesus has made all one that He might reconcile the East and the West to God in one body by Christ.

### The Development of a Medical Profession in the Far East

Dr. M. D. Eubank, of China.

There are no native medical schools in China. Any one can practice medicine that



DR. M. D. EUBANK.

cares to. There is no knowledge of anatomy or physiology, pathology or any such thing. A few of the more intelligent native doctors know a little about materia medica and symptomology. The practice as I have seen it is quackery of the severest sort.

There are no such things as sanitary measures or laws in Chinese cities.

There are no sewerage systems. Dogs, often covered with cancerous sores, run about the streets. There are no quarantines. Lepers beg from you in the public highways. Scarlet fever, small pox and other contagious diseases run at large.

The four enemies of health are to be found in great abundance—dampness, darkness, dirt and devils. Practically all of the homes in my district in China are damp; all of them are dark and dirty, and the majority of them, in the minds of the Chinese, have evil spirits of some sort lurking in them.

What has been done in China has been done by the medical missionary. Our institutions have been poorly equipped, but the medical missionaries have succeeded in changing the thought of the whole nation of China as to western medicine, and the whole nation is now ready to adopt western medicine in its national educational scheme.

#### Want Chain of Schools.

The recommendations made by the China Medical Association are two. First, with regard to literature, we are trying to put into the Chinese language medical knowledge. We have two men at work and need at least three more, with an annual budget of \$6,000.

The second recommendation is medical schools at Canton, Peking, Chengtu, Hankow and Shanghai. These are to be Union Missionary Medical schools. In Peking a Union school with seventeen professors is now open. A start has been made in Shanghai and Hankow. Here is an opportunity to train the doctors of the new China, and Christian native doctors will be mighty factors in the evangelization of the empire.

### Brotherhood

If I should see  
A brother languishing in sore distress,  
And I should turn and leave him comfortless  
When I might be  
A messenger of hope and happiness,  
How could I ask to have what I denied  
In my own hour of bitterness supplied?

If I might share  
A brother's load along the dusty way,  
And I should turn and walk alone that day,  
How could I dare  
When in the evening watch I kneel to pray  
To ask for help to bear my pain and loss,  
If I heeded not my brother's cross?

—Pittsburg Christian Advocate.

## Our Readers' Opinions

### Prof. Brown and "Baptizo"

Editors Christian Century:—A month or two ago, our good brother, DeMarchus C. Brown of Indianapolis, delivered himself through the columns of the Christian Century concerning *baptizo*. I wrote in answer thereto and asked some questions, but as Brother Brown has not seen fit to answer, I suppose he has had his say and I would like now to have my say. I quote again a sentence from his letter: "The greatest 'lexical authority,' Stephanus, gives a meaning of *baptizo* in the latter days of the Greek tongue (the period of the New Testament) as—*tingo*, to moisten, to wet; *abluo*, to wash off (by throwing water on the object washed); *lavo*, to wash." There are several surprising things about the quotation.

First: It is surprising that so good a Greek scholar as Prof. Brown should call Stephanus the greatest lexical authority. He may have been a great lexical authority in his day, possibly the greatest in his day, but lexical authority, like all the rest of the world, has grown since his day. If Prof. Brown will go to his library and look carefully at the splendid seventh edition of Liddell and Scott, the exhaustive work of Prof. Sophocles of Harvard and the no less scholarly work of J. H. Thayer and several other such lexicons, I think he will reconsider his statement that Stephanus is the highest lexical authority.

Second: It is surprising that he should have given a definition in both Latin and English from Stephanus when that scholar only defined Greek terms by Latin words. As a matter of fact there are just three words in his definition used by Stephanus; the words "*tingo*," "*abluo*" and "*lavo*." All the rest of it is by Prof. Brown. I entirely acquit him of any intention to wilfully mislead, but I submit as a fact that nine-tenths of your readers have been misled by his statement.

Third: It is surprising that Prof. Brown could be hoodwinked with a worn out dodge of the affusionists that has been exploded and shattered fifty times in public discussions; viz., the translation of *baptizo* by a Latin word which has several meanings; one of which is the equivalent of *baptizo* and others of which are not its equivalent. Now, by translating *baptizo* into Latin by one of these meanings and then out of Latin into English by another of these meanings, it is easy to get almost anything you want out of it.

To illustrate the folly of such a procedure let us translate all the principal words of the Commission in the same way: viz., believe, baptize and save. The Greek word for believe is *pisteuo*, which can be defined properly by the Latin word *committere*, but *committere* has other meanings, one of which when translated into English is "to fight." *Baptizo* can be correctly translated by the dip meaning of *tingo*, but *tingo* has another meaning as Prof. Brown aptly says, which is "to wash." The Greek word *soosoo* which is translated "save" can be translated into Latin correctly by the word *conseruo*, but *conseruo* has another meaning which we can render into English by the word "preserve or pickle." Now, using this method on all three of these words, we have as a rendering of the Commission, instead of "He that believeth and is baptized shall be saved;" "He that fights and is washed shall be pickled." Now, I know that your readers will say that this makes nonsense out of the Commission. Very true, but it is not my nonsense. It is the nonsense of the men who are trying to run a Greek word through the Latin language to get it to mean something in English which it does not mean and which no lexicographer makes it mean.

Now, I have dealt as fairly with the words *pisteuo* and *soosoo* as Prof. Brown has with *baptizo*.

I have written in this article more about *baptizo* than I have written or spoken in years. I believe the whole question has practically been settled. When people understand the design of baptism, they have no difficulty in understanding the method of its observance. When people make baptism a mere church ordinance or form, they have a difficulty in understanding the form, but if they understand that it was an ordinance given by Christ Jesus to forever set forth the fundamental facts of our redemption through His death, burial and resurrection, they have no difficulty in understanding what baptism is.

Columbus, Ind.

Very truly,

Z. T. SWEENEY.

### Formal and Informal Fellowship

Dear Brother Morrison—In the interesting and enlightening articles from your pen recently, and those contributed also, on the subject of baptism, an interesting phase seems to have been overlooked—a phase very important, if not the crux of the matter, as it appears to me—and that is the relation of baptism to church membership, or more specifically, the relation of immersion to formal fellowship.

I would like to see your treatment of this question, and the consideration of the illogical position pointed out in the able article of my good friend, Brother Boren. I thought of attempting it myself, but defer hoping to see your treatment.

As a brotherhood, we actually fellowship those who have not been immersed, as Christians, applying by our actions the argument of Paul concerning the Jew who is one inwardly, and not one by circumcision, when the fellowship is *informal*, but we reverse the logic of our actions, when we refuse to formally fellowship the unimmersed Christian, and will not *formally* receive him into our congregations. The statement often made that we have no right to formally fellowship the unimmersed, has little weight when we really do actually fellowship him informally. Let us be both right and consistent.

Colusa, Cal.

Very sincerely,

J. K. BALLOU.

[The Christian Century will be glad to publish an article from Mr. Ballou's thought-provoking pen on this theme.—EDITORS.]

### The Right Hand of Fellowship

Editors The Christian Century:—Thanks for the kind and frank treatment of my query, answered in last week's issue. I regret that I misconstrued your editorials last winter. The last part of my question was, it seems, not as clear as it should have been. Allow me to ask two final questions. (1) Would you advocate the reception of an unimmersed Congregationalist who presented credentials of fellowship from a church of that order, without requiring him to be immersed? (2) Would you advocate the reception of a Unitarian who presented credentials of fellowship from a church of that order without requiring him to make a confession of faith?

It may be that you do not care to give more space in your paper, and I do not ask it; so if you prefer, a personal reply will suffice as well. For this I enclose a stamped envelope.

Lewistown, Ill.

Fraternally,

B. H. CLEAVER.

(1.) Yes. Such a person is a Christian, a member of the church of Christ, already in the fellowship of all members of the church

of Christ. Any congregation that denies him the fullest fellowship is a *sectarian* congregation, narrower in its basis of union than the Church of Christ.

(2.) No. But we would use some other word than "requiring." A true believer in Jesus Christ is always glad to make a confession of his faith.—EDITORS.

### Things that Divide

Editors Christian Century: In The Christian Century's leading editorial, April 28, I find this: "There is no reason why a union should not be effected between a Congregational and a Disciple congregation as readily as between a Baptist and Disciple congregation if both Congregationalists and Disciples, feeling the exceeding wrongfulness of sectarian division and a sincere desire to promote unity would simply refrain from practicing those things that divide."

Is immersion one of the things that divides and that Disciples should "refrain from practicing" for the sake of union?

St. Petersburg, Fla.

E. L. FRAZIER.

[Mr. Frazier's query quite takes out of us all our editorial conceit. We know him as a very painstaking reader of the Christian Century, especially of all articles having to do with baptism. For months we have been trying to say in the most unequivocal, unadorned anglo-saxon at our command that the practice of immersion baptism by all churches is indispensable to Christian union. The practice of sprinkling for baptism is a divisive practice. The way to union does not lie in the direction of an optional procedure in the practice of three forms about which consciences are divided, but in the direction of the practice of the one form upon which all consciences are already agreed. Immersion does not divide; it unites. Affusion divides; and all who pray for union should themselves cease and plead with their brethren to cease the practice of those things that divide.—EDITORS.]

### What Baptism Certainly Is For

In your issue of April 21, Brother Frank A. Wight gives some excellent thoughts as to what baptism is?

An emblem of authority of Him who said "all authority in heaven and earth is given unto me" is forceful. The illustration of our stars and stripes awakens a spirit of loyalty in the heart of every true American citizen.

I was so delighted with Brother Wight's paper, that I was surprised at the criticism of the editors, but I am not prepared to say they have no case. On reflection, I think all can be reconciled by putting emphasis on the Lordship of Jesus. Peter declared on the day of Pentecost, that Jesus was both Lord and Christ. Christ stands for anointing and Lord for reigning.

If baptism is the flag, it is related to reigning. Christ is related to anointing, and all saved people have received this. In order to receive the anointing, the sinner must come to the Christ, which he does in faith and repentance. That changes the heart, and prepares it to receive the anointing. Now, he is ready to come under the flag, baptism. This view makes baptism the act or accepting the Lordship of Jesus, who is both Lord and Christ. Acts 2:36.

Baptism thus seen, is related to the union of Christians, which union looks to the conquest of the world. J. H. MCCOLLOUGH.  
San Jose, Cal.



A  
SERIAL  
STORY

## Donald Graeme

Copyright, 1910, by J. C. Kilner

By  
M. A.  
FULTON

## CHAPTER ONE.

"Yer Name's Graeme, Not Graham, Lassie."

"Mr. Sinclair, as I'm a leevin' man! Whar did ye come frae? Heaven itself maybe?"

"From heaven to Brigend, Mr. Graeme,—a far cry."

"Hit na sae hard, Mr. Sinclair, seein' a place is what the meenister makes it."

"What the merchant makes it, you mean, Mr. Graeme. Experience teaches me that an honest merchant preaches more effectively than the minister, the average minister at any rate."

"Ye'll hae the upper han' o' me, Mr. Sinclair, do what I can. But tell me, whar did the thing that tears by like the whirlwind set ye doon? Is't ony wonder I'd think of heaven when I set eyes on ye the noo? Ten days syne I saw ye swish by on a chariot that wasna' like Elijah the Lishvite's, for it had nae horses, but lash me, what it hadna in prancin' it had in roarin'!"

"You would forget the noise, Mr. Graeme, so soon as you would begin to realize that you were shooting through the caller air like a swallow heading for regions of perpetual spring. But why are we standing here in the shop, while I am longing to tell Mrs. Graeme of my holiday!"

"Come awa hen, the tea's just brewin'."

"And I am hungry as a hawk."

"Lizabeth, Lizabeth," shouted Mr. Graeme, as he led the way out of his spacious shop into a wide, beautiful hall. "Here's Mr. Sinclair. He went awa, ye ken, in a whirlwind more than a week syne. Noo he has suddenly appeared safe an' soun' in Dauvid Graeme's shop, walkin' in like an ordinary man on twa plain feet." He finished the sentence with one hand on the door handle, the other stretched backwards towards Mr. Sinclair, who stood a moment laughingly regarding his old friend's beaming, humorous, strong, Scotch face.

"Verra plain aboot the feet," replied Mr. Sinclair, as he entered the room. Then with a sudden straightening of his tall, lithe form, he gravely exclaimed:

"Oh, I beg your pardon, Mr. Graeme. I thought you were alone." There was an instant jingling of teaspoons and moving of chairs.

"I'm real glad to see you, Mr. Sinclair. No friend more welcome in this house than you." He had no time to reply. A tall, slim figure in white muslin rose from the table and came quickly towards him.

"You do not wish mother was alone I hope, Mr. Sinclair." The words were simply spoken, and the soul which looked out of clear, blue eyes, was frankness itself. For one instant the minister's face became radiant with the light of a great joy.

"Jeanie," he exclaimed, and held out both hands to her. She placed both hers in them, and if the roses deepened on her fair young cheeks, there was only the gladness of child-like trust on her sweet expressive face.

"When did you come?" he said, and he was his usual calm self the next moment.

"The day after you flew away." She laughed.

"Oh, if I had known! The motor-car is grand, but the organ—under the touch of a member of the royal academy of music—is divine. I congratulate you, Jeanie, from my heart."

"I owe you all thanks and gratitude, Mr. Sinclair, for first lessons, and also for inducing father to send me to Herr Smidt."

"I congratulate you, too, Mrs. Graeme," he said, as he warmly shook the hand she had been holding out to him all the while he was greeting her daughter. Mrs. Graeme's kind, motherly face, framed in soft wreaths of shining snow-white hair, beamed with perfect satisfaction as she replied:

"Indeed, Mr. Sinclair, as Jeanie says, whatever measure of success she may have gained is all owing to the pains you took with her lessons years ago. But excuse me. This is my stepsister's son, Archie Monteith. He's just come down for the week end. It was with his mother Jeanie stayed, you know, in Glasgow."

"Mr. Monteith, I am much pleased to meet you." Mr. Sinclair held out his hand affably, and Mr. Monteith deigned to touch the offered hand lightly, bowing at the same time with his grandest attempt at courtesy.

"I am delighted to meet you, sir! Indeed, I may say I have known you for a long time, through my cousin." He shot a quick glance towards Jeanie, who reddened visibly. James Douglas noticed it, from the opposite side of the table. He had also noted Archie Monteith's suddenly darkened countenance as Mr. Sinclair's face had lit up, for one moment's space, at sight of Jeanie Graeme. Mr. Sinclair seemed not to hear Mr. Monteith's allusion to his cousin, but turning toward Donald Graeme, he greeted him kindly, and, nodding smilingly to James Douglas across the table, he said brightly,

"You and I can grip hands in imagination, James, though the table were twice as broad."

"Aye, though the round world lay between, sir."

"You ought to have been a courtier, James."

"An' that's just what he is, Mr. Sinclair, an' the man who does not think enough o' himself to be courteous on all occasions, needna expect to be a successfu' merchant. Dauvid Graeme kens what he is saying."

"You've said many a true thing in your time, Mr. Graeme, but never a truer expression have you uttered. Indeed, I know of no situation in which one may be placed where courtesy is not the best policy, to use no higher term, except when motoring." There was a merry twinkle in his fine dark eyes as he uttered the last words.

"There's nae time for commonplaces, wi' yon thing. It's easy enough tae onderstan' a' that. But it's no sich an easy matter for the ould wives wha happen tae live by the highroad side, tae hae their nerves set aloupin' twenty times a day, wi' screechin' weans, swearin' husbands, skraighni' hens an' maybe pieces o' dead ducks markin' the place where the fleein' deevil had passed before ever there was time even tae wag a besom at it." There was great merriment over Mr. Graeme's description of motoring, and it was with a very bright face that Mr. Sinclair resumed:

"Well, Mr. Graeme, I am glad to say that my brother and self were more fortunate than your picture represents motoring in general. Even the ducks escaped our chariot wheels. But this much credit I will take to myself: I set my face dead against scorching. I told my big brother plainly that if he did not run in moderation my holiday would be simply lost, and it was chiefly to get a good sight of my native country I was with him at all. And friends, I may tell you in a few words, if you want to be young, and happy, and free from care, take to motoring."

"When will your brother come again, Mr. Sinclair?" inquired Jeanie, with assumed eagerness.

"You shall hear of it in due time, Jeanie, never fear. But we must watch that he does not whisk you off to Edinburgh with him. He was always masterful, my brother Robert."

"Indeed, Mr. Sinclair, an' oor Jeanie's just as masterfu', an' she'll never set fit in a motor-car wi' my will. The next thing wad be, get her one for hersel. I want nae new-fangled things aboot me, Mr. Sinclair. Neither the kirk nor the state are daein' sae weel wi' them, that honest folks may want them. Did I ever tell ye what Jeanie wanted to dae, more than a year syne,—change her name, nae less."

He paused; everyone looked at Jeanie, who blushed crimson. Then he continued slowly: "A letter came to the mither, one fu' o' dutiful expressions an' real well worded, I'll allow, but it was signed, 'Your loving dochter, Jeanie Gra-ham.' Ye ken the auld name o' her forefathers wasna fine enough. I took a post-card an' wrote for a' the world tae see—'Yer name's Graeme, not Gra-ham, Lassie.' She jist sent me a card by return sayin', 'My name won't always be Graeme, I hope.' That's a masterfu' lassie for ye." Jeanie joined merrily in the laugh against herself.

Mrs. Graeme here reminded Mr. Sinclair that he was not doing justice to the good things set before him, but promised him a quarter of an hour extra for lost time.

"Thank you kindly for the offer, Mrs. Graeme," he replied, "and I will endeavor to use your clemency without abusing it."

"And Cousin Jeanie will butter your bread for you, Mr. Sinclair," said Archie Monteith. "With pleasure," said Jeanie, suiting the action to the word.

"Tell me when to stop then, Jeanie. How do you like Brigend, Mr. Monteith? Is this your first visit?"

"My first since I was a wee laddie in kilts, but it will be often enough in future, Mr. Sinclair. I'm going to get a motor-car. How will that do, Jeanie?" James Douglas rose suddenly to his feet.

"Please excuse me, Mrs. Graeme. I must return to the shop."

"Certainly, James." "Ah," muttered the young foreman and manager of Mr. Graeme's extensive business establishment, as he strode rapidly through the fine hall towards the side door leading into the business quarters, "Mr. Archie, if I'm no' mista'en, the de'il's in yer twa e'en. But ye needna come here tae steal oor white dove. I may never win her mysel'. If not, may heaven send her a better."

A few moments after he was busy over orders and parcels, his whole heart seemingly in his work, as if the chief thing in life was for him to advance in every lawful way, the interests of his employer. Presently Archie Monteith followed him into the shop. A little while he stood watching the deft fingers of the young foreman as he hurriedly put up a large order for a customer. James was perfectly conscious of the scrutiny bestowed upon him by this city man who took upon himself so many fine airs, but he gave no sign that he took heed to his presence, till he addressed him by name. "Could I have writing materials, James? I want to send a letter by next mail." "Certainly, A.R. Monteith, the key is in the Master's office door. You will find everything you need on the desk inside."

Meanwhile old Mr. Graeme had flung business cares aside, as he usually did when in Mr. Sinclair's presence. It was quite true that among his brother elders, Mr. Graeme would many a time wag his bald head sagely and sorrowfully, while he exclaimed, "Oor meenister's a saintly man, freends; a saintly

(Continued on page 18.)



### To a Little Friend

Kathryn Babcock.

Dear little maiden with eyes of blue,  
And soft, curling hair of golden hue;  
Merry and happy and romping all day,  
Little feet never grow weary of play.

Out gath'ring flowers on a bright, sunny day,  
Running to Grandma's just over the way,  
Loving your dollie and doggie, too,  
Busy and happy all the day through.

Asking me questions about all in sight,  
Talking to "Lady Moon" up in the sky,  
And how mamma and baby, sweet,  
Are going to heaven by and by.

Dear little maiden, in life's busy day,  
When you no longer find pleasure in play,  
When life's busy cares engross your thought  
In darkness or in light.

May you ever look toward the heavenly  
realm,

Always choosing the good and the right;  
God's richest blessings abide with you,  
Dear little daughter with eyes of blue.

—Pittsburg Christian Advocate.

### Dulcie's Disobedience

The red roses nodded to the honeysuckle across Dulcie's window, while in the garden below the sun played hide-and-seek with the leaves of the copper beech and threw little dancing shadows across the closely-cut lawn. The thrushes were singing in the red May tree by the gate, and Marjorie's doves, in their white wicker cage in the summer-house, were cooing and bowing to each other as if they had only just been introduced.

By-and-by the sun got tired of its play with the leaves, and crept round to Dulcie's window, and looked in to see if it could wake her up. Softly it peeped under the half-closed blind and shone straight into her face as she lay fast asleep. Suddenly she stirred and sat up all in a hurry.

"Why, it's bright sunshine, and no one has been to wake me up! How stupid of Marshall to forget." And then she turned and looked at the little clock on her mantle-piece. "Half-past twelve! Why, it's stopped. I wonder if it's very late." As she jumped out of bed and into her bath, when the stable clock chimed five o'clock. "Only five! Well, it's no good going to bed again. I shall make Marjorie go out for a walk."

And the next minute Marjorie who slept next door (she was just a year younger than Dulcie, who was thirteen), thought that she must be in an earthquake, so violently was she being shaken by the shoulder.

"Is it so late?"

"No, it's only five; but that is what makes it so lovely, because we can go for a walk and get the ferns for Uncle Archie's fernery."

"Lovely! I will be dressed before you, only we must be quiet, or those nursery children will hear us and want to come too."

Twenty minutes later they were crossing the garden with baskets and trowels, giving little skips of delight as being up and out before any one in the rose-covered square gray house behind them was awake. As they passed the stable to get out by the gate that led to the woods, the dogs heard their

steps and began to yap with delight at the prospect of a walk at such a delightfully early hour.

"Listen to the dear things! How they will love to go with us."

Dulcie opened the stable-yard door as she spoke, but Marjorie hung back.

"Father told us on Monday that we were not to take the dogs out till he said we might."

"Oh, that was only meant for the nursery children, who can't keep them in order."

"But he told us all at once."

"Very likely; but I am quite different. I am so much older."

Dulcie, who had had a birthday two weeks ago, felt she was grown up now that she was thirteen. She bent down to unchain The Major, who was dancing up and down in front of his kennel with delight.

"You can unloose Pat, Margie."

"I don't think we ought to take either of them. Father won't like it after what he said."

"Very well, then, I will, if you are so fussy," and she unchained Pat and called the dogs to heel as they danced about wild with delight; while Marjorie, who knew of old that opposition always made Dulcie worse, followed them into the lane.

"Look how good they are," Dulcie said, as they got over the stile into the wood. "I heard a rabbit just now, and The Major didn't even turn his head."

But all the same Dulcie knew quite well that the dogs ought to have stayed behind, only she always liked her own way and never thought that she could be in the wrong by any chance.

The best ferns grew on the bank close to the stream, and the dogs lay down while the baskets were being filled, Dulcie keeping an eye on them as she dug up her roots. The baskets were soon overful, and they turned to go home.

"Come along, dogs." But The Major, who came up wagging his tail, was the only one to respond.

"Where is Pat? He was here this minute. Where are you, naughty dog?" But calls and whistles were in vain.

"He must have gone down to the pond," said Dulcie.

But there wasn't a sign of him, and then, as they called and whistled, The Major pricked up his ears and started off at a sharp run down a side path, taking no notice whatever of Dulcie's calls to return, and in a minute was out of sight in the bracken.

"I knew what it would be if we brought them." Marjorie's voice sounded very near to tears.

"As if anything could happen! They must be quite close! Of course, they have gone to the farm."

But the farmer said he hadn't seen them anywhere; so there was nothing for it but to go home, hoping for the best.

"What is all that noise at the keeper's cottage?"

Marjorie stood still and listened as they came close to the stile.

"Oh, it's only Staniford calling the young pheasants to be fed; he always makes a horrid noise. Come on; I want to do my French exercise before breakfast."

Just as they reached the stable gate a

scurry of feet was heard, and The Major came panting up behind them. He looked very excited and frightened, and much ashamed of himself, and slunk into his kennel as soon as he had been chained up and scolded; but Pat was nowhere to be seen, and The Major seemed indifferent on the subject when Dulcie sharply asked what he had done with his companion. She had to go indoors, putting aside the thought of Pat's possible misdeeds with the comforting assurance that he must be all right. As they were just starting lessons in the school-room, father walked in, looking very grave.

"Who let the dogs out this morning, after my express orders that they should be kept chained up?"

There was a moment's silence, and then Dulcie stood up in her seat.

"I took them for a walk, father. Marjorie didn't want to, so I unchained them both. I thought, of course, that you only meant that the nursery children were not to take them out. But they came in all right—at least, The Major did."

"Really, Dulcie, at your age I thought you would have known better. When I give an order I mean it to be carried out. You are not like Car and Gerald. You are always too sure that you, at least, can never do wrong. And now I hope that your disobedience will teach you a lesson, though I fear it will be a sad one. I was afraid the dogs had been chasing the baby pheasants, and ordered them to be chained up, unless I took them out on a leash. And now Pat and The Major have been up at the keeper's cottage, and between them they have killed two dozen little birds and injured many more. Pat got caught in a rat trap as he was chased off, and was so hurt that he has had to be shot, poor dog, and The Major is to go this afternoon to your aunt in Edinburgh so as to be out of all temptation for the future."

Dulcie hung her head and her eyes filled with tears.

"Oh, father, I never thought they would run away when I took them out."

"No, I don't suppose you did, my dear, but it would not have happened if you had simply obeyed me from the first and not thought that you knew better than other people. I don't give orders without a reason for them. You can show how sorry you are, Dulcie, by obeying without any questioning next time."

And father went off and shut the school-room door behind him. Lessons were not a success that morning. Pat had been a favorite with them all, and just before lunch there came a knock at the door of father's den, and Dulcie, with very red eyes, came up to his table and laid her money-box on it. "Please, father, will you take all that is in it—and I have a good deal, I know—to pay for the baby pheasants that the dogs killed. And I will try to be more obedient."

And as father kissed her she knew she was forgiven, but it was a long time before she felt she was trusted; but I don't think that the lesson was ever forgotten.—Florence Davidson in Home Monthly.



# The Daily Altar

## An Aid to Private Devotion and Family Worship

### SUNDAY, MAY 15.

Theme for the Day.—The Nearness of God.

Scripture.—That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; for in him we live and move and have our being.—Acts 17:27, 28.

Speak to Him thou, for He hears, and Spirit with spirit can meet—

Closer is he than breathing, and nearer than hands and feet.

—Tennyson ("Higher Pantheism.")

Prayer.—O God, our Father, we have found Thee in the order of nature and in the workings of history. But we have not known Thee as we should in our own lives. Yet Thou art not far from us, and it is our own mistake when we work for even a single day without Thy gracious companionship. Aid us, we beseech Thee, to make real to ourselves Thy presence and Thy help. May no cloud obscure Thy face, but may the light of Thy glory guide us all our way of life. Make this day one of joy and growth to us, and may the evening find us nearer the goal to which we take our way. For Christ's sake. Amen.

### MONDAY, MAY 16.

Theme for the Day.—The Sun's Glory.

Scripture.—And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night.—Gen. 1:16.

In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.—Psa. 19:4-6.

Sometimes walking, not unseen,  
By hedge-row elms, on hillocks green,  
Right against the eastern gate,  
Where the great sun begins his state,  
Robed in flames and amber light,  
The clouds in thousand liveries light.

—John Milton ("L'Allegro.")

Prayer.—O Lord, who hast set Thy glory in the heavens, and caused light to shine out of darkness, shine in our hearts as we pray Thee, with the true light that lighteth every man that cometh into the world. May the Sun of Righteousness arise upon us with healing in his beams. We would carry into this week's work the sense of Thy nearness and love. Send out Thy light and Thy truth; let them lead us, and bring us to Thy holy hill. For Christ's sake. Amen.

### TUESDAY, MAY 17.

Theme for the Day.—Be Strong.

Scripture.—They that stumbled are girded with strength.—I. Sam. 2:4.

The God that girdeth us with strength, and maketh my way perfect.—Psa. 18:32.

Be strong.

Say not the days are evil—who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.

Be strong.

Prayer.—Our Father, we are often weak and cowardly when there is no cause for fear. We have too little of the courageous spirit of our Master, who met every duty and every danger in the strength of perfect

trust in God. Save us from our weakness and distrust of Thee, gird us with something of Thine own power. Open ways of service to us, and give us the joy of Thine own untiring work. Convince us, by Thy Word and Thine indwelling Spirit, that we can do whatsoever needs to be done. At last may we come to Thee, where service and reward are perfect, in the life beyond. Amen.

### WEDNESDAY, MAY 18.

Theme for the Day.—The Man of Sincerity.

Scripture.—Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers; but his delight is in the law of Jehovah and on his law doth he meditate day and night.—Psa. 1:1, 2.

How happy is he born and taught

That serveth not another's will;

Whose armor is his honest thought,

And simple truth his utmost skill.

—Sir Henry Wotton ("The Character of a Happy Life.")

Prayer.—God of love and mercy, passing all our understanding, grant us, we beseech Thee, faithfully to love Thee, and to walk in the way of Thy righteousness. Thou art the protector of all who trust in Thee. We would learn a new strength daily from the knowledge of Thy favor to us. We would forget alike our past successes and failures in the contemplation of Thy perfection and the assurance of Thine aid. Make us kind and useful to our family, our friends and our associates all through this day. We ask in Jesus name. Amen.

### THURSDAY, MAY 19.

Theme for the Day.—"They Forsook Him."

Scripture.—And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.—And they all left him, and fled.—Mark 14:43-50.

Forsoke the Christ thou sawest transfigured,  
Him

Who trod the sea and brought the dead to life?

What should wring this from thee—ye laugh and ask,

What wrong it? even a torchlight and a noise,

The sudden Roman faces, violent hands,  
And fear of what the Jews might do! Just that,

And it is written, "I forsook and fled."

—Browning ("A Death in the Desert.")

Prayer.—Our Father, we read with shame the story of our Lord's betrayal, and the flight of the disciples. Help us to look within and there learn whether we have not betrayed and forsaken him too often, and with less excuse. Forgive us such defects and defeats. May we prove more worthy of him who loved us and gave himself for us. And may our word and example aid some one else, who may be on the point of leaving Christ forever. We ask in his name. Amen.

### FRIDAY, MAY 20.

Theme for the Day.—Dissimulation.

Scripture.—For Satan himself is transformed into an angel of light.—II. Cor. 1:14.

When devils will their blackest sins put on  
They do suggest at first with heavenly shows.

Prayer.—Dear Father, we confess our unworthiness before Thee. In word and deed we come short of Thy glory and Thy will. We have sinned, and tried to cloak our sin with false show of good. Thou art of too pure eye to behold iniquity, and canst not look upon sin. Reprove us, but in mercy. Rebuke us, but not in wrath. We cannot endure Thy displeasure, and we plead the love of Christ to us as our only claim upon Thy regard. Yet Thou lovest us, and will save us for Thy name's sake, and so we commit our souls to Thee in confidence. Amen.

### SATURDAY, MAY 21.

Theme for the Day.—Memories.

Scripture.—I call to remembrance my song in the night: I commune with mine own heart; and my spirit maketh diligent search.—Psa 77:6.

Music, when soft voices die,  
Vibrates in the memory;  
Odors, when sweet violets sicken,  
Live within the sense they quicken.

Rose leaves, when the rose is dead,  
Are heapt for the beloved bed;  
And so thy thoughts when thou art gone,  
Love itself shall slumber on.  
—Shelley ("Music When Soft Voices Die.")

Prayer.—Our loving Father, our love for Thee is stirred at every remembrance of Thy mercy. Days without number Thou hast befriended us. When we were without strength, Christ gave himself for us. All our years Thou hast made bright with Thy mercy. Such memories, like music, comfort our hearts and make us more confident that in the future also Thou wilt not forget us, and may all the sweet memories of other days draw us nearer to Thee. Amen.

## The Eternal Sabbath

Stephen G. Bullfinch.

Hail to the Sabbath day!

The day divinely given,  
When men to God their homage pay,  
And earth draws near to heaven.

Lord, in this sacred hour,  
Within thy courts we bend,  
And bless thy love, and own thy power,  
Our Father and our Friend.

But thou art not alone  
In courts by mortals trod;  
Nor only is the day thine own  
When man draws near to God.

Thy temple is the arch  
Of yon unmeasured sky;  
Thy Sabbath, the stupendous march  
Of vast eternity.

Lord, may that holier day  
Dawn on thy servants' sight;  
And purer worship may we pay  
In heaven's unclouded light!  
—Pittsburg Christian Advocate.

Blessed is the season which engages the whole world in a conspiracy of love.

The happiest workmen are those who can absolutely lose themselves in their work.—Carl Hilty.

It is a good thing to sacrifice; but it is a greater to consent not to sacrifice in one's own way.—Charlotte M. Yonge.

The pessimist who goes wishing he had never been born is not the only one who wishes it.—Nixon Waterman.



# AT THE CHURCH



## Sunday School Lesson

By Professor Willett

### The First Martyr\*

It will be noticed that though almost the entire material of the first half of the Gospel of Matthew has been included in the lessons of the year thus far, Chapter 13 is omitted in the interval between the present lesson and the last. This is evidently for the purpose of introducing the teachings of Jesus in a fairly consecutive manner further on in our studies. At the present time we pass from the proofs that the sentiment of the rulers toward Jesus was growing more hostile to another event which, while not so significant as the ministry of our Lord, threw a shadow across his soul by removing forever from his side the great friend who had opened the door for his appearance.

Herod Antipas was the son of Herod the Great, and was known as the Tetrarch because about one-fourth of his father's dominions fell to his control. He shared the qualities of his hard, unscrupulous and merciless family, though he was never so cruel as his father. Sometime before he had imprisoned John the Baptist, and a little later had put him to death as the result of a trick by which he was forced into this unpleasant act. Later on, when the reports of Jesus' work reached him, they were so much like the stories told of John's activities that he confused the two men. From the standpoint of a mere political intriguer, fighting a diplomatic battle for his kingdom with his Roman masters, the incidents connected with the work of John and of Jesus were trivial and easily confused. He fell, therefore, into this natural error of confounding the ministry of Jesus with that of his great forerunner. Some such report of Herod's comments reached the disciples of Jesus, and it is the reflection of the Evangelist upon this whisper from the court of Herod that brings up at this point the tragic story of the death of John.

#### Why Was John Imprisoned?

It is not easy to determine the reason why Herod thought it necessary to imprison the great preacher of the desert. The narrative of Matthew would imply that it was through anger at John's straightforward denunciation of his act in marrying his brother Philip's wife. There would perhaps be sufficient cause in this public rebuke of a proud, insolent sovereign by an untitled and obscure preacher. The First Gospel implies that nothing but Herod's fear of the people restrained him from putting John to death. But the Second Gospel throws a different light upon the situation. It describes the wrath of Herodias against John for his plain, blunt words regarding her relations with Herod, and says that it was her purpose to kill the prophet. But she could not, for Herod, who feared and respected him, kept him safe. Further than

this it adds significantly that Herod was much perplexed by his plain speech, that he heard him gladly, and some of the old texts add that "he did many things." If this narrative be followed it seems to prove that John was imprisoned less because of Herod's resentment than because of what the unscrupulous woman with whom he lived might do to satisfy her hatred against the prophet whom he respected.

#### Hope of Release.

In this condition of imprisonment in the fortress of Machaerus, east of the Jordan, where Herod was accustomed to live during the summer months, John passed the unhappy days of his captivity. It must have been a sore affliction to so ardent and impetuous a nature as his to be thus shut away from all the activities to which he was accustomed, and in which the fiery passion of his nature found expression. He was permitted the companionship of the disciples, who visited him from time to time with reports regarding the work of Jesus. This freedom of conference with his friends further proves Herod's friendly attitude toward him. But at the very best the days must have hung heavy, and John looked eagerly forward to release and return to his accustomed work. Sometimes he was sorely perplexed at the reports that reached him from Jesus. It seemed to him that the Nazarene was all too mild in his attitude toward the giant wrongs that had deeply stirred his own soul. Perhaps the reassuring message sent to him by Jesus helped to quiet his restless spirit and bring him adjustment to the hard limitations of his lot. We may believe that it was no purpose of the king's to add in any manner to John's afflictions by needless hardships or privations. But the mere fact of being shut away from the work he loved was enough. Thus he waited from day to day the time of release.

#### The Dance of Death.

Then swiftly and without a word of warning came the end. The king's birthday fes-

tival must have brought unusual activity and merriment to the old castle. Perhaps the prisoner in the dungeons heard something of the noise of preparation and the confusion of revelry in the chambers above his head. But how little he knew of its significance for him! It was only when the gloom of his prison was invaded by the glare of torches and he was summoned from the usual loneliness of his life to a terrible and instant death that the sinister meaning of the day broke upon him. Who knows whether he was even told the reason for this assassination? The scene of his swift death has often been described by writers and drawn by artists, but no man of them all knows aught of the real facts regarding John's last moments. Swiftly he had come, like Elijah of old, and swiftly like Elijah he went back to God in the fiery chariot of martyrdom.

Of the woman, Salome, the daughter of Herodias, whose request brought humiliation to Herod and death to John, we know nothing save what a few lines of Josephus have preserved of her story. She was married successively to two members of the Herodian family. There is not the slightest basis for that absurd story embodied in a modern work of art that she fell in love with John the Baptist in the dungeons of the castle, and resenting his rejection of her advances, demanded his death in a moment of furious anger. So far as we know she never saw John, and was but the willing tool of her mother's desire for vengeance on a bold and stern reprover of wrong.

#### The Sad News.

It was melancholy tidings that came to the disciples of John from the first of their company who came to see the prophet after this event. They came and bestowed his remains in some burial place near by, and then came to Jesus to bring the news of the tragedy. It must have touched the heart of our Master with its solemn pathos. It was the first martyrdom that had fallen upon the company of the friends of Jesus. It was the earliest dropping of that grain of precious seed from which later abundant harvests were to spring; for as Tertullian has said, "The blood of the martyr is the seed of the church."

## Christian Endeavor Lesson

By W. D. Endres

Topic, May 27. What Is It to be a Christian? Acts 26:24-29.

It is well that we should stop frequently and make just such an examination as this subject imposes. We all need it for our own sakes. This is more especially true of us who are younger. We are young, our lives are before us, we are Christians too, what does it mean, and what should it mean to our lives?

It means more than conformity to the ceremony necessary to join the church. We are all more or less in danger here. When the life is young the heart tender and the response to a sympathetic appeal all but natural, joining the church, is rather an easy thing to do. Indeed if this be at the time of a protracted meeting, when this appeal

is strongest, when many, some of whom are our companions, are responding and where this public commitment seems to be the principal thing necessary in the process of becoming a Christian, it is small wonder that we unconsciously assume that by this overt act we can become Christians and have the matter over.

You must grant that this is not overdrawn when you observe the great army of nominal Christians both old and young whose attendance at church and sense of Christian obligation finds such a small place in the program of their lives. But if you were to ask most any of these if they are Christian they would answer affirmatively without hesitation. The pathetic thing about all this is the self-deception of those whom we thus

\*Sunday School Lesson for May 22, 1910: The Death of John the Baptist, Matt 14:1-12. Golden Text, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city," Prov. 16:32. Memory verses, 10, 12.



describe. Not that this, the formal side of Christianity, is not important and necessary but that it should be made the entire consideration of the Christian obligation is the warning for us.

Being a Christian means to do and be all this and more. It means the dedication of the life to the pursuit of certain life-ideals, the realization of which is ever sought in the individuals' life.

With this ultimate purpose in view then his life program is made out to this, all things both great and small which he does

contribute. The selection of his calling, the his ultimate life-ideal and the zealousness preparation of himself for the work of that calling, the co-ordination of that calling with and care with which the work of life is pursued, must all be determined according as they have bearing upon this ulterior purpose—the establishment of the kingdom—righteousness—rightness—in his personal life and in the relations which he bears with his neighbor.

This great ideal of rightness which for purpose of thought we may break up into

justice and mercy, service and love, follow us everywhere. No man who has committed his life to these great standards can maintain the integrity of his own soul if he does not carry to his daily task conscious scruples as to their faithful discharge. For the same reason he will not engage in any bit of conduct whether in business or in play which will militate against the realization of them either in his own life or the lives of others. Such are the heart searchings of the teachings of Jesus and such are the Christian obligations upon all who wear the name.

## Last of the Laymen's Conventions

Great Rally in Chicago—Damp Weather But Warm Enthusiasm—Able Addresses and Good Resolutions

The final rally of the greatest extension propaganda in the history of the Protestant church, the Laymen's Missionary Movement, began with a meeting at Orchestra Hall, Chicago, April 29, and continued three days, the final meeting being held Monday evening. This was the last of a great series of meetings which have been held in seventy-five of the leading cities of the United States. Almost without exception these meetings have been marked by a very large attendance, deep earnestness and unbounded enthusiasm. Never before in the history of the world has there been anything to equal it. There is something about it suggestive of the ancient crusades to rescue the Holy Land, but this movement is characterized by wisdom and good sense, while they were not.

The first meeting of this convention was attended by almost 2,000 delegates. The opening address was made by Bishop Charles P. Anderson, of the Episcopal Church.

### The Church Awakens.

"This is the movement that we have looked for for years," he declared. "It looks as though the great power of the Protestant church, dormant for so long, is about to reassert itself with new vigor. The significance in the laymen's missionary movement lies in its return to religious sanity, the placing of religion where it belongs, in the first rank of our social life."

Mr. J. Campbell White, of New York, secretary of the movement, discussed its financial phases, and incidentally scored Chicago for contributing only seventy-eight cents for each church member in the city, for evangelizing 60,000,000 people.

Rev. W. R. Hotchkiss, fourteen years a missionary in Africa, gave a vivid account of the work in the Dark Continent. "Where I swam and traveled on foot," Mr. Hotchkiss said, "former President Roosevelt rode on the railroad train. This is only an illustration of the religious and moral transformation of a people who are the laziest people on the face of the earth."

### A Survey of the World.

The Saturday morning meeting was devoted to a survey of the world as a missionary field. Dr. J. P. McNaughton, of Turkey, told of conditions in that country, "the battlefield of the world," lying between the Orient and the Occident. His account of the recent awakening there, and the marvelous revolution that has taken place, largely through the work of the missionaries, was interesting in the extreme.

### Great Work in Japan.

Dr. J. L. Dearing declared that the Japanese have been made the subject of more adverse criticism than any other nation on earth.

"On the contrary," he said, "the Japanese possess more qualities that make for success

and prosperity as a national power than is generally conceded. Most of the statements made against them are gross misrepresentations. Japan has as many Christian people today, after fifty years of contact with Christianity, as there were in the whole world 100 years after the beginning of the Christian era," he continued.

"Everything is favorable. Our work in Japan is vastly important because of the universal respect in which she is held by other Oriental countries on account of her being the first to conquer a Western nation."

### Marvelous Doings in Korea.

Rev. George Heber Jones, of Korea, told of the marvelous work that has been accomplished in Korea already. Since the work began twenty-five years ago, the conversions have averaged one an hour. The Bible is the best selling book in that country, and is approved as a text-book by the government. With the right effort Korea can be Christianized within the next twenty years.

"The Koreans are fighting their own cross in a wonderful way," said Rev. W. N. Blair. "When I went there eight years ago the field was desolate. The battle between Japan and China scattered the missionaries, centered at Ping Yang, far and wide, and each created a mission of culture in the new territory. Today there are 240,000 Christians in Korea. More than 800,000 copies of the gospel are in the land. Ping Yang has a college where 500 natives are studying for the ministry. In my five counties we have forty churches, twenty-six day schools and 4,000 Christians. The inhabitants gather about the foreigners just as we would at a circus. Why, the last time I was there 300 women filled the church while 400 men sat under a canopy outside. I stood in a window between them and preached."

### Praises the Chinese.

Rev. Arthur M. Sherman, of the Protestant Episcopal Church, said that the middle and upper classes of China are equal in intelligence and business ability to any other in the world. The Chinese boys in his school of 500 lads were so eager to learn that a notice had to be posted that no boy should be allowed to study before the hour of 6:30 in the morning.

"The doors have been opened everywhere," continued Dr. Sherman, "for the invasion of American ideas. The war with Japan was a timely rebuff to the intense pride of the Chinese. The past nine years have witnessed a marvelous change. The telegraph is everywhere, railroads are being rapidly built, and newspapers are found in every part of the country. A great victory for Christianity is the appointment of a devout Christian as a member of the board of foreign affairs, one

of the highest positions of influence in China.

"There is no hope for China," declared the speaker, "in Taoism or Buddhism, and Confucianism is now being arraigned by the younger element as out of date, and even detrimental to the morals of the country. China is now sitting at the feet of the western world and willing to be taught by us.

"There is no 'yellow peril' unless we make it so. The Chinese are not the ignorant people they are painted. The only people greater in commercialism than the Jews are those of China.

"One of the provinces of this great nation contains enough coal fields to supply the world for 3,000 years. Telegraph wires cover this vast territory, and the railroads have a mileage of 3,000. Many newspapers carry the new thoughts throughout the dominions. We do not know the Chinese. Only the inhabitants of one low coolie district come to our country. The real people of the middle and upper classes are not one whit behind the rest of the world and are so proud that they look down upon the Japanese and us."

### The Recent Outbreak in China.

Dr. M. D. Eubank, a Baptist Medical missionary in the province of Hunan, gave the following explanation of the recent uprising to a reporter: "The governor of Hunan," he said, "in my opinion, was the direct cause of the last uprising of the natives, whose cry was a demand for cheaper rice. The governor, I am told, was in league with the foreign merchants in his province and conspired with them to raise the price of the country's greatest staple. He made immense profit by it.

"His action so stirred up the natives that they wished to bring upon him the hand of the government and realized that the most effective method was to attack the missionaries. This would result in his being called to account by his superiors for not giving the missionaries ample protection. That, I believe, was the real cause of the riot, and I feel sure that he committed suicide when he found out how deeply he was involved, I do not believe the report that he was killed."

Dr. Eubank gave some glowing statistics of the progress of the work in China.

### In Latin America.

Rev. H. C. Stuntz, for many years a missionary in South America, gave a general account of the situation there. It is a vast territory, with wonderful possibilities, now occupied by a sparse population. But it is rapidly filling up, and the opportunities for missionary work are boundless. The present moral conditions are bad; illiteracy the rule; gambling is well-nigh universal, and in one-third of the so-called families no marriage ceremony ever has been performed.

### How to Get Results.

At the afternoon meeting on Saturday the main topic was "How to Lead a Church to Its Highest Missionary Efficiency." The promotion of missionary intelligence, prayer for missions, laymen as missionary advocates, and a better system of missionary finance, were the special subjects, the principal speakers being Rev. S. Earl Taylor, of New York; Rev. W. B. Anderson, of Philadelphia, (many years in India); Dr. C. H. Patton, of Boston, and Rev. J. Campbell White. Many practical suggestions were made along the lines mentioned. The committee on resolutions offered the following: "We recommend for adoption a policy whereby each church shall appoint a campaign committee to conduct a personal canvass of each church member. We believe in the weekly offering as a scriptural and a business method. We advise that a co-operative committee of each movement be organized in each county. A permanent organization that will make Chicago's 1911 pledge equal \$250,000."

They ought to work out a great change in the methods of conducting mission work.

### A Round-up of Missionaries.

A large number of returned missionaries were present, and were introduced in order to the audience. Each one gave a condensed account of his work, covering the country, the term of service, and something of the results. All these were received with hearty applause by the audience.

### The Sunday Afternoon Meeting.

For the Sunday morning service the missionary speakers were sent among the churches. But it was rather surprising that so many pulpits were occupied by the pastors themselves. At the Auditorium Dr. F. W. Gunsaulus preached on the subject, and his sermon made a great impression. The rally of men in the afternoon drew an audience which packed the Orchestra Hall from platform to door. The two leading speakers at this meeting were Mr. J. Campbell White and Mr. Mornay Williams, who was first projector of the movement, after the great Williams College Centennial. Mr. White declared that the Chicago Convention was proving the greatest of the series of seventy-five.

Mr. Williams made a remarkably able address on "The Missionary Motive." He is a New York lawyer and chairman of the committee on Child Labor and also is connected with the Board of Charities and Corrections of the states, and therefore much interested in home work as well as foreign. "I tremble not so much for Korea and China," said Mr. Williams, "as I do for America, my own country. I am interested in missions and this great missionary movement because I know that America and your Chicago with all their great outward prosperity are doomed unless they heed the call of the Christ. The judgment of the cross is on us all. You cannot be great unless you are willing to serve. You cannot share the glory of the Christ unless you are willing to drink of his cup."

"When you realize that Korea's smallest coin is 1-20 of a cent," he said, "and that the average daily wage is 20 cents, you can easily understand how deeply interested the country is in religion when you know that their people spent \$125,000 in American coin last year for hymn books. America, with all her wealth, must be judged by the standard which these people have set in their poverty."

### United Ministers' Conference.

The meeting on Monday morning was of special interest to ministers. Rev. H. P. Silver, of Topeka, spoke on "The Pastor as Leader." The laymen are moving forward in the great work, he said, and the leaders must look out or they will be run over. The day of inactivity has passed. Men are bub-

bling over with enthusiasm seeking an outlet. They need direction. Some are too little to do big things, and some are too big to do little things. Pastors must utilize all in the work. As to money, there is plenty to be had if we go after it in the right way. But we must get away from the oyster stew and the pink tea and rummage sale idea, and get on a higher plane.

### A World-Vision Needed.

Dr. C. F. Reid, of San Francisco, spoke on "The Place of the Laymen's Missionary Movement in the Life of the Church." Dr. Reid said we are too near, at present, to see this movement in all its immense proportions. We are beginning to get a vision of the world and its needs. The Church of Christ is not a hospital for spiritual dyspeptics, but a great machine for doing good to the souls and bodies of men. Too many of our converts get away and are lost sight of. We must give them work to do. This movement is bringing unity among the churches and promoting harmony among Christians everywhere.

### A Model Missionary Pastor.

Rev. Alfred Gandier, of Toronto, pictured the missionary pastor as he should be: himself a missionary, filled with zeal for the cause; thoroughly acquainted with the work, and able to give the information to his people; eager to keep his congregation informed and in touch with the great missionary movements; courageous, and not afraid to ask for money; full of faith in his people, and able to make them know it; and finally, a recruiting agent for the mission field.

Rev. John Timothy Stone, of Chicago, closed with a strong appeal to the workers to grasp the immensity of the situation, and to realize the tremendous spiritual value there is in co-operating in such a work.

### Chicago Disciples' Share.

In last week's Christian Century it was noted that the banquet of Disciple men pledged on behalf of Chicago churches to increase the offerings from this city over 60 per cent for the coming year or a total offering of \$5,000—an average of \$1.20 per member. On Monday night this report was presented with similar reports from all the denominations some of whom pledged even larger increases. The total sum raised last year for missions by the Protestant churches of Chicago was \$163,866. At the opening of the convention the goal set before us for the coming year was \$250,000. When on Monday evening the pledges were footed up they came to the inspiring figure of \$280,000. The Presbyterians doubled their figure proposing to raise \$85,000, Methodists jumped from \$43,000 to \$75,000, and pledged their share of \$1,000 a year for the support of an executive secretary to maintain missionary headquarters here and carry on the great work begun among us by the present movement. Mr. F. J. Michel will be continued in this important work. The Baptist pledge almost doubled their previous giving—from \$16,726 to \$30,000. Great enthusiasm reigned in the making of these pledges, and many expressions of humiliation were heard with respect to our previous neglect of this great work.

The banquet of Disciples brought out a heartening attendance of our men from fifteen of our twenty-three congregations—all the stronger congregations being well represented. Every man was quickened to go back to his brethren in the local church and work to enlist hearts and gifts in this, Christ's work. It has made the beginning of a new epoch in our church life in the city.

## Donald Graeme

(Continued from page 13.)

man, as the poor and needy, the sick and sorrowful can amply testify. But I'm afraid

o' my life he has leanins, aye leanins. When did we hear him preach ae sermon on election? I'm aye misdootin', but he's gan aff the straicht." Yet in the man's presence, such was the fascination of his personality, the charm of his manner, and the power of his unaffected, manly Christianity, that David Graeme, himself a man of deep piety, underneath his love of genuine Scotch humor, looked upon his minister with eyes that spoke as deep affection as one man may cherish for another.

Within the past few days Mr. Graeme had been troubled concerning his only son, Donald. Many a young man in Brigend had envied Donald Graeme his splendid prospects. But Donald, to the sorrow of both his parents, to say nothing of his sister Jeanie, had lately shown signs of discontent in business. Nothing would do the youth but he must emigrate. Farming in Canada would give him a life to breathe in. Only give him a few hundred pounds and let him find for himself. James Douglas would be only too glad to take a partnership in the business, and he was worthy, too. When Archie Monteith left the tea-table and followed James into the shop Mr. Graeme poured all the story into Mr. Sinclair's ears. Donald sat playing with his knife, looking downcast and uneasy, while his father laid the whole matter before the minister. Mrs. Graeme, during the recital, pressed her handkerchief to her eyes more than once. Jeanie looked on dry-eyed, but pale and anxious. The old man at last concluded with:

"And now, Mr. Sinclair, what would ye advise?"

"First of all, Donald, tell me, would you expect to be better off over in Canada than you are here, in your father's house?"

"It is not a matter of being better off, as money goes, sir, but I should be more contented. I hate the shop; it is a prison to me." A sudden flush dyed his face, as he lowered his eyes, under Mr. Sinclair's steady, searching look.

"Donald, there is many a young man in Brigend and elsewhere would consider himself well off in your shoes."

"I know it Mr. Sinclair, but I cannot help my tastes."

"How do you know what your tastes are? You have never done a day's work on a farm in your life."

"You forget how much I enjoy work in the garden. You can understand how I love it, for you love it yourself, sir."

"Quite true, Donald, as a recreation. I love nature next to my God and my fellow creatures. But a man may not always please himself. 'Love thyself last' was well said, and by one of the greatest of men. Think of your father's hopes, Donald, and look at your mother's white hair. Could you have the heart, man, to bring sorrow on a home that up till now has been happy and prosperous?"

"There are worse things than separation," he said, half defiantly. "It is hard to say what a fellow might be driven to."

"Fellows have been driven by their own folly to know the pinch of want before now, Donald, but I trust it will never be so with you."

At these words Jeanie broke down and sobbed aloud. Donald sprang to her side and threw his arms around her.

"Don't Jeanie, don't," he pleaded; "God knows I would do anything for you."

"Then you won't go away, Donald, say you won't."

"I'll never go away till you are willing, Jeanie."

Mr. Sinclair silently beckoned the old people from the room and softly closed the door.

"Jeanie, I am going to tell you everything, everything, but first promise me that you will keep my trouble from father and mother,

(Continued on page 21.)



## Church Life

—Note the initial chapter of our new serial in this issue. Great number of our readers have taken keen delight in the story of the trusts, "The Coign of Vantage" which came to its *finis* last week. The present story will prove no less interesting. Read it before you lay down the paper.

Until the Chautauqua season opens W. J. Lhamon, will act as pastor of the church at Wellsville, N. Y.

Charles E. McVey has open dates for June and July. He may be addressed at Hardy, Neb.

L. G. Batman, Youngstown, Ohio, will make the Church Extension address at the Ohio state convention.

W. L. Cowen has resigned the pastorate of the church at Ludlow, Ill., and will close his work at an early date.

The Lenox Avenue Church, New York, made a special effort to have every member present at its May day services.

J. S. Hyde, pastor of the Second Church, Danville, Ill., duly observed "Tuberculosis Sunday," preaching a sermon on "The Great White Plague."

J. W. Porter, after a two years' pastorate has closed his work with the church at Mason City, Ill., where he preached his farewell sermon the last Sunday in April.

The Memorial Church, Rock Island, Ill., has purchased a parsonage of eight rooms, on a beautiful sixty-foot lot which will be occupied by Pastor E. T. McFarland and family.

F. N. Calvin, St. Louis, and his wife have gone to Brownville, Texas, where for two weeks, Mr. Calvin will take a needed rest from his church work.

The First Church, Urbana, Ill., expects to dedicate its new building May 22. The contractors have promised that the building will be complete by that date.

Dr. Paul Wakefield, the Living Link missionary of the Church at Liberty, Mo., was present at both services at the Central Church, Des Moines, Ia., the first Sunday in May.

H. H. Jenner, pastor of the Stuart Street Church, Springfield, Ill., has been holding special meetings with his church and in eighteen days there have been thirty-eight responses to the invitation.

A new church is to be erected at Sheridan, Ind., during the coming summer. The plans call for the expenditure of \$12,000 exclusive of furnishings. The seating capacity of the building will be 700.

The West Side Church, Springfield, Ill., will dedicate its remodeled building, May 15. Oliver W. Stewart of Chicago will be in charge. This church has doubled the size of its auditorium, and added splendidly equipped Sunday-school rooms.

E. E. Moorman, pastor Englewood Church, Indianapolis, spoke at Butler College at a recent chapel service. His subject was "Temple Builders." Mr. Moorman is a graduate of Butler of the class of '99, taking his Master's degree the following year.

Charles M. Sharpe, dean of the Bible College, Columbia, Mo., will give the Alumni address at Kansas University this year. Mr. Sharpe is an alumnus of Kansas University, and at one time pastor of the Christian Church in Lawrence.

Earle M. Todd is bringing things to pass in

the work of the church at Fort Wayne, Indiana. He commands increasingly the attention of the most thoughtful people of the city, and the church is consciously undertaking plans for the best things.

The members of the brotherhoods of Des Moines, Iowa, are in a vigorous campaign to secure "500 men in attendance upon the state convention at Boone." Their plan of campaign provides for individual solicitation of each church in the state.

Dr. Paul Wakefield, the newly appointed living link of the church at Liberty, Mo., preached in this church April 27, morning and evening, and greatly delighted the people, who now more cheerfully than ever give of their means for his support in China.

The Sunday School of the Central Church, Des Moines, Ia., has entered into a contest with the School at Anderson, Indiana. The contest will last for six weeks, until the first Sunday in June. The contest is based upon the increase of the attendance and enrollment.

Under date of May 2, C. R. Scoville, sends a telegram from Tacoma, Wash., saying that the churches there had bought a lot in the southern part of the city, built and dedicated a tabernacle in two days. Fifty-three received at the first invitation, 103 the first day, and 700 since the beginning of the campaign in Tacoma.

It is said that there is good prospect that at Cedar Rapids, where W. M. White has just been called as pastor, there will be a new church erected within the next two years. Sixty-five thousand dollars has already been subscribed toward this purpose. Besides this the church owns a beautiful lot free from debt.

W. T. Hilton, pastor of the church at Greenville, Texas, is leading his church in the third meeting since the beginning of his pastorate there. The Netz Sisters are singing for the meeting. Fine audiences are reported, and many additions. The Sunday-school has reached an attendance of more than three hundred.

Elster M. Haile, president of Hereford College, Hereford, Texas, has resigned his position, and will in all probability enter the pastorate again. Mr. Haile expresses a desire to attack the problem of the city church fighting against great odds. We should welcome such a man to the difficulties and joys of the Chicago field.

Walter Scott Priest sends the glad news that the Central Church, Wichita, Kans., has become a living link in the American Society. This gives this church four living links, two in foreign, one in state and one in American missions. Since Mr. Priest began work here six months ago there have been eighty accessions to the church, and more than \$2,200 raised for missions.

The Northern Indiana Ministerial Institute, which was to have met in Valparaiso, Indiana, last week, came into contact with a "landslide," and was completely swept off the track, all the preachers who would otherwise have attended the meeting were more interested in the great inter-denominational gathering in Chicago, and could not stop until they had registered at the Missionary Congress.

A walking club for the boys between the ages of eight and fifteen is an attractive feature of the work of the Sunday School of the Central Church, Des Moines. The walks will be on Saturday afternoon, and will be to some neighboring woodland where birds and trees and flowers will be studied under the sympathetic guidance of Mr. Osborne.

The Kirk Avenue Church, Bloomington, Indiana, is making fine progress under the lead-

ership of J. C. Todd. There are now fourteen hundred members, twelve of whom the pastor can account for. There is some talk of the church employing an assistant pastor for the coming year. They want a man who will give especial attention to the Sunday School, and the financial work of the church.

Lowell C. McPherson, who has been four months holding meetings in various parts of the United States has just closed a meeting with the Columbia Avenue Church, Rochester, N. Y., and returned to his home at Keuka Park, New York. During this meeting the membership of the Columbia Avenue Church was largely increased, and the standing of the church with the community greatly strengthened.

J. E. Lynn began his work with the church at Greeley, Colo., the first Sunday in May. During the month of April, Mr. Lynn took a vacation, during which he preached for the S. L. and W. Ranch church several times, adding five persons to its membership. He preached twice on Sunday afternoon at a nearby town of 400 inhabitants and assisted in organizing a church there with fifteen charter members. Mr. Lynn has been elected a member of the Colorado State Board.

The movement for the erection of a hospital by the members of the Christian Churches in and near Kansas City seems to be making fine progress. The Trustees, Drs. P. C. Palmer, E. L. Harrison, and W. A. Forster, have filed petition for incorporation. The site of the building has not yet been decided upon. The name it will bear is "The Christian Church Hospital and Training School of Kansas City." The proposed buildings will cost about \$250,000.

Rally Day was observed April 20, at Petersburg, Ill., where most of the departments of the work are in fair condition. The Sunday-school is in the lead. The four organized classes are doing exceptionally well. The "Isaiah" class (women), besides paying for their half on the new pipe organ (over \$900), have paid \$100 on their \$500 pledge to the new church. The "Boosters" class (men), less than a year old, have 110 enrolled. On March 27, there was an attendance of 102. A contest with F. W. Burnham's class at Springfield, Ill., is contemplated.

J. P. Myers, Shelbyville, Indiana, read a resignation as pastor of the First Church of that city, the first Sunday in May. Mr. Myers will close his work with this church at the end of July. He has not yet decided upon his future location, and will probably hold one or two meetings during the latter part of the Summer, and take some time in deciding upon his future location. Mr. Myers has done a good work at Shelbyville, in the three years that he has been there. In this time the standing of the church in the community has been strengthened, and a \$7,000 debt of long standing has been entirely cleared away. Mr. Myers will doubtless have no lack of opportunity to accept calls from our best churches.

The men of the Christian churches of Peoria, Ill., are in a novel way taking hold of the enterprise of erecting a new building for the new Sunday-school to be organized in the western part of the city. On a large mailing card the men of these churches announce that they will build the house for the new Sunday-school in one day, May 31. Men are asked to meet promptly at 7 a.m., prepared for work with shovel, hammer and saw, and it is proposed that by 6 in the evening the building will be complete. At the noon hour will be held a memorial day service, with an address by W. F. Turner, pastor of the Central Church. The ladies of the two churches will serve luncheon.

May twenty-second is the date set for the dedication of the new church at Urbana, Ill.

J. C. Howell has accepted a call from the church at Lakeport, Cal., and is already at work.

A. Martin, Morgantown, W. Va., lectured in the Forest Ave. Church, Buffalo, N. Y., May 10 and 11.

C. W. Cummings, pastor at Knoxville, Ill., recently addressed the Sunday afternoon men's meeting at the Y. M. C. A.

The church at Cairo, Ill., has moved into its new building though the work on the building is not yet complete.

H. E. Tucker, pastor at Platte City, Mo., writes that the church there is in a meeting under the leadership of S. J. White, pastor at Chillicothe.

S. Ellwood Fisher, for several years the successful pastor at Paxton, Ill., began work as pastor of the church at Dixon, the first Sunday in May.

T. L. Noblitt, pastor of the church at Guthrie, Okla., is visiting different sections of the state in the interest of the bill providing for the change of the location of the state capital.

R. L. Mobley has accepted the pastorate of the First Church, Jacksonville, Miss. He began work the first Sunday in May and has fine prospects for a large and successful ministry.

S. S. Jones is holding a follow up meeting with the Third Church, Danville, Ill., in which there have been 200 accessions to the church. This meeting follows the Sunday meeting held in the winter.

Last Sunday, F. M. Rains was called to serve the Maxwell Street congregation, Lexington, Ky., as dedicator of their new building. The dedication will be followed by a meeting.

J. M. VanHorn closed his ministry with the Cecil Street Church, Toronto, Canada, the last of April, and has removed to Warren, Ohio. The congregation gave him and his wife an enthusiastic farewell reception, presenting them with a large purse of gold coins.

"The Problems of the Young Woman of Today" was the subject of a sermon by Rev. E. B. Barnes, on a recent Sunday evening and was so well received that the report was given large space in the daily paper on the following day.

B. E. Utz, for several years preacher in Iowa, is now manager of the industrial farm of the Eugene Bible University. It is the plan of the school to by means of this department make it possible for many a young man to work his way through school who would not otherwise avail himself of academic training.

The church at Boone, Iowa, has just closed a quiet little meeting in which there were twenty-seven accessions to the membership of the church. This makes 115 new members that have come into the church since April 1909. The meeting was led by Clara Hazelrig of Topeka.

A beautiful new church has been erected by the church at Linton, Ind., and was occupied by the congregation for the first time, the last Sunday in April. Meinotte Miller is the pastor of the church. Immediately after the opening of the new building a meeting was begun under the leadership of J. V. Coombs.

Colby D. Hall, pastor of the University Church, Waco, Texas, has been allowed by his church to begin his vacation a month early this year that he may give the time

to the ministry of the Central Church which has been without a minister for a short time, but needs the assistance of this strong pastor in preparing for a meeting to be held in the fall.

Mother's Day services were held at the Lenox Ave. Church, New York. W. Bayard Craig, the minister spoke in the morning on the subject, "The Madonna of Protestants." A beautiful picture of "The Madonna" was unveiled by two little girls. A carnation was given to all in attendance, in honor of Mother.

W. J. Wright has begun his temporary pastorate with the church at Enid, Okla. He has just concluded a meeting at Norfolk, Va., where he found a small company of Disciples worshipping in a small building and after adding one hundred to the membership led them in planning a campaign for a \$50,000.00 building.

The Men's Berean Bible class of Nelsonville, Ohio, held a soldier's day service, Sunday, May first. This class has had a wonderful growth, and has commanded the attention of many noted Sunday-school workers in all parts of the country. The president of the class Mr. R. A. Doan, has been many times invited to tell of the work of the class before large audiences.

Frank L. VanVorhis, the newly appointed secretary of the Wisconsin Board, has just concluded a meeting of four weeks duration at Chippewa Falls. There were seventeen accessions, all but two being by primary obedience. A. F. Hansaker, a fine young man of the community, volunteered for the Christian ministry of this church. Mr. VanVorhis attended the meeting of the Missionary Congress last week.

Frederick M. Rogers, of Long Beach and H. A. Easton, the well known singer, have just closed a nineteen days' meeting with their Central Church at San Diego, Cal. There were forty-one added. Mr. Rogers is a pastor who has not lost the evangelistic faith and fervor. He is a high class Sunday-school man too and aided much in organizing the adult department. The very best result must follow his meeting always. W. E. Crabtree is pastor at San Diego.

The church at North Eaton, Ohio, dedicated a new building the first Sunday in May. Warren Leonard is the pastor. About a year ago the congregation lost its building, which had been used only two months, by fire. The heroic spirit of the church was shown in its at once resolving to replace the church with even a better one. They had to pay the debt upon the burned building, for there was but little insurance, and then they set to work upon the campaign for the new one, and soon were ready to let the contract for that. The present building is formed of concrete blocks, and cost about eight thousand dollars. H. Newton Miller, Secretary of the Ohio Christian Missionary Society was master of dedicatory ceremonies.

The following resolution adopted by the eleventh district meeting of Indiana, held at Columbus, is in the direction of greater efficiency especially for the smaller churches.

"Resolved, that it be the sense of this convention that in order to bring about the perpetuity, the growth and evangelistic zeal of the church, the ministers should be intimately associated with the members of the church or churches they may serve, and to that end would favor grouping the churches and locating ministers in their own fields of labor, and further, that we discourage the custom of importing a preacher from the city or from another state, who reports for duty early Sunday morning and departs Sunday night."

The Centennial Church, Bloomington, Ill., was dedicated the first Sunday in May. This is the third church built under the leadership

of J. H. Gilliland during his leadership of twenty years in this fair city of Illinois. The new building is commodious and thoroughly modern in all its equipment, with ample preparation for the work of the Sunday School, and a large basement for social purposes. In the dedicatory services the members of both the other churches participated, their pastors Edgar D. Jones, and S. H. Zandt taking part in the program. There are few men in any denomination who have a more satisfactory and commendable record than has J. H. Gilliland.

Truman E. Winter has resigned his position as professor of Old Testament literature, in the Bible College, Columbia, Mo., and accepted a call to the pastorate of the church at Fulton, Mo. Mr. Truman is a graduate of Hiram College and Yale University, with post graduate work in Berkeley Bible Seminary, and Pacific Theological Seminary. He looks forward to the work at Fulton with greatest hopefulness. There is already started a move for building a forty-thousand dollar house of worship for the historic church. While continuing his work in the class room until the close of the present school year, Mr. Truman will occupy the pulpit of the Fulton church each Sunday.

Randolph Cook, who recently resigned the pastorate of the Central Church at Enid, Oklahoma, had two years of good service. During this time 550 members were added, but there is now a body of nearly a thousand strong at this growing educational center. More than \$4,000 of old church debts were paid off, \$600 raised for missions, and all together over \$26,000 raised for all purposes. The Bible school grew from an average of 140 until there were three schools averaging over 400. Mr. Cook taught classes in teacher-training, and mission study, and fostered all lines of church activity. He has done much in the way of using printer's ink in the work. He is ably assisted by Mrs. Cook, who, among other things, organized the Young Ladies' Mission Circle, which now supports a native helper in India.

The following paragraph from the Christian Evangelist will doubtless be enjoyed by the readers of the Christian Century:

"Here's an interesting story illustrating how the germs of criticism are at work in the minds of 'the rising generation.' President J. W. McGarvey was recently relating the story of Balaam to a small grandson—how Balaam's ass refused to go forward when confronted by the angel with the drawn sword, and how, on being thrice beaten by his master for his disobedience, the Lord opened the beast's mouth and he spake and protested against his abuse. 'Grandfather,' said the young rationalist, 'don't you suppose the angel was a ventriloquist and threw his voice into the mouth of the ass?' It is not related what disciplinary measures were taken by the venerable Bible teacher to remove this seed of skepticism from the mind of his grandchild. One can not help, however, raising the biblical question: 'If they do these things in the green tree, what shall be done in the dry?'"

The Berean Sunday-school class, Nelsonville, Ohio, is commanding attention. It has had letters from President Taft, Mr. Bryan, John Wanamaker, Gov. Folk, Gov. Harmon and may hear sometime from "Teddy and King George!" The spirit and ardor of the class has never been greater than now. Mr. Doan is a great leader and has new plans constantly on tap. The men are always ready to second any effort of his. Last Sunday there were 366 men present which is the largest attendance in the history of the class. The day was observed as "Old Soldiers Day." About sixty veterans were present. The room was tastfully decorated with flags and



bunting and at the close the whole school numbering 816 lined up outside on the street and saluted the old soldiers as they marched through the double line. It was a beautiful sight. Scott Cook is beginning his fifth year with this church.

## The Conference of Doctors

The Physicians and Surgeons Conference brought together medical men from the distant states of New York and Washington as well as many intervening states. About one hundred were present.

Dr. Mathew D. Mann, of Buffalo, N. Y., was chairman and addresses were made by Drs. Irving Ludlow Cleveland, Winfield Scott Hall, Chicago, W. H. Park and M. D. Eubank, China. All sounded a deeply religious note.

Dr. Ludlow spent many months recently studying medical missions in China, Corea and Japan. He asserted the most impressive fact he observed was ignorance of the commonest and most fundamental points of hygiene and sanitation. As a result, disease is continually prevalent and this joined with unscientific practitioners, makes the suffering of these people something beyond comprehension. His appeal, to our Christian consciences, was for the diminishing of this suffering by the aid which can be rendered in sending Christian physicians.

Dr. Park, whose experience in China reaches back near twenty years, was listened to with great interest. He treated in his hospital last year 20,000 patients—more than one-half as many as the largest medical college in Chicago treats in clinic and dispensary!

In relating a certain acute case he treated, following the native doctors' ministrations, he unwound the prescriptions written for the patient during the few hours prior to his being called. They were pasted together making a sheet five yards and ten inches wide! Another case he was called to see had been attended by a native physician whose prescriptions called for a concoction of many drugs and herbs. These were directed to be roasted in a pot, placing a pair of shears on the lid to sharpen it up and cut away the disease, strain and give in one dose, and if the patient is not better secure another physician!

Illustrating the readiness of the Chinese people for medical schools and hospitals, he related that shortly before leaving for America he explained to a company of natives his ambition for a medical college and \$5,200 was raised in a short time—\$1,000 of this being pledged by the government.

Dr. Winfield Scott Hall, one of Chicago's leading physicians, asked what was the central idea of the profession and answered it with the word "altruism." This, he said, is the inspiring thought and motive of the true physician, and until the young practitioner gets this idea of service his success will not reach its maximum. Quoting the words of Jesus "Whosoever would save his life must lose it" he justified the sacrifices of missionaries by the large and influential life which they succeed in living.

Dr. Eubank, of China, was brilliant. His address sparkled with fine humor and his delivery was more like that of an impassioned minister than a physician. He insisted, as had Dr. Park, that the next great step in Medical Missions must be the establishment of well equipped medical colleges. He asks for five great schools in that many large and central cities. The impossibility of satisfactorily treating the 400,000,000 people by importation of foreign doctors was insisted upon and the necessity, therefore, of natives trained for the work.

These colleges should be union colleges, each church supporting its own men who would co-operate with those of other denominations in maintaining the school. He asked

also for three capable men all of whose time could be given to writing and translating simple scientific articles on hygiene and allied subjects and so create a medical literature where none now exists.

Following the addresses, preliminary steps were taken toward the organization of medical men to efficiently co-operate with the Laymen's Missionary Movement. A committee will be appointed to confer and report at a special session of the annual American Medical Association meeting at St. Louis in June. H. T. Morrison, Jr., M. D.

## Donald Graeme

(Continued from page 18.)

and from Mr. Sinclair most of all. I know you would never tell anyone else." She clasped her hands and lifted terrified eyes to his haggard face.

"Oh, Donald, what is it? And why may I not tell?"

"Simply because I will not live and have it known."

"Then don't tell me, Donald, oh, don't."

"But you can help me, Jeanie, and I know you will."

"If I can help you, tell me all." He cowered before her pure, sad eyes, then spoke in a broken whisper.

"I have been betting and gambling, Jeanie, and I've lost heavily and must pay; and you must get me money."

"But the wretch can't make you pay," she said, "it is illegal." She spoke calmly, though she looked distressed.

"But he has threatened to tell father, Jeanie, and he will, too. Think of it. Would it not kill both father and mother?"

"It would," she said. "They must not know it. But what can I do? You know I have no money."

"You are the only one could get it and never be suspected," he said hoarsely.

"What do you mean, Donald, and how much do you need?" She scarcely knew her own voice, and she hardly recognized her brother's face. Could that wild-eyed young man be Donald? The light-hearted, happy Donald that used to be the life of the house? His lips trembled and he was barely audible as he muttered:

"One hundred pounds."

"Oh, Donald, what a sum, and I have only about five pounds of my own in the world."

"No more use than five pence. I must have the full money within three days, or father will know all. Oh, Jeanie, for God's sake save me."

"How, Donald, tell me how," she whispered, trembled the while like an aspen leaf.

"You know where father's keys are."

"It would not be stealing, Jeanie. It will be all yours and mine some day. And—and you would do it for me?"

"Do what?" she said, and her pale face flushed to crimson, and her sad eyes flashed with sudden angry light.

(To be continued.)

## From the American Society

First Church of Christ, Laurens, Iowa—We passed our apportionment yesterday morning, and more came last night, and it's not all in yet. Our work moves along nicely. Twelve added last month, all by baptism. One, a young man, will study for the ministry.—E. J. Nickerson.

Millersburg, Ohio—Our offering will be from 50 per cent to 60 per cent above last year. It is the "best ever."—C. A. Freer.

Ada, Okla.—Forty dollars for American Missions yesterday.—Leroy M. Anderson.

Ravenna, Ohio—Apportionment of Ravenna Church was \$50. We passed that at first offering yesterday morning.—J. A. Wharton.

Pontiac, Ill.—Subscriptions for American Missions exceeded our apportionment yesterday.—E. W. Sears.



First Christian Church, Omaha, Neb., becomes a Living Link.—J. M. Kersey.

Mansfield, Ohio—Became a Living Link today. Raised \$300. Church happy.—Chas. R. Oakley.

Belvidere, Neb.—Our offering for Home Missions is \$19.70.—G. A. Burnham.

First Church of Christ, Cherokee, Iowa—Offering for American Missions \$21.45.—A. E. Hook.

First Christian Church, Steubenville, Ohio—The church at Steubenville has not been giving to all the various societies for the past few years. Therefore, we planned to have every society represented in some way this year. The amount for your society is \$25.—D. H. Turner, Treasurer.

Mt. Vernon, Ohio—The amount contributed by our congregation for Home Missions is \$55.33.—Geo. W. McNabb.

Winnipeg, Manitoba—I preached yesterday, both morning and evening, on Missions, and will do so again next Sunday and take the offering. We expect the largest offering that has ever been taken in the church. We are praying and working to that end.—A. N. Simpson.

Nashville, Ark.—\$25 from this church for Home Missions. We have less than 100 members in our congregation, and need a house badly. Put us on the Honor Roll.—W. P. Dorsey.

North Birmingham, Ala.—Took the offering for Home Missions the first Sunday in May. We will give more this year than any previous year; something like \$20. I think this is a good offering for the Mission Church here. We have more than reached our apportionment.—Milligan Earnest.

Strodtman Heights Church, St. Louis, Mo.—The contribution of this church to the American Mission Fund is \$10. Since we came here on October 1 we have taken every missionary offering, receiving a fair response to most of them; have raised \$350 on our new lot, have done some repairs, have about \$50 in all treasures, and have kept up my salary and all other expenses to date. There have been fifty-two responses to the Great Invitation also.—W. A. Webster.

All remittances for home missions should be made payable to the American Christian Missionary Society, and sent to the headquarters in the Carew Building, Cincinnati, Ohio.

## A Good Gain for April

The total receipts of the Foreign Society for April are \$43,910.53, a gain over the corresponding month 1909 of \$6,366. The total receipts for the first seven months of the current missionary year amount to \$131,834.23, a gain of \$12,938.36. There has been a gain every month so far in this missionary year except two. Send offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

## Three New Name Funds for Church Extension

The brotherhood generally will be rejoiced to know that three name funds of \$5,000 each have been given to our Church Extension Fund during the latter part of April.

The first one was given by the president of the board, Fletcher Cowherd. Bro. Cowherd has been president of the board since the death of D. O. Smart, and has been contemplating for some time the creation of a name fund in memory of his brother, Walker Cowherd, who was associated with him for years in the real estate business. In establishing this \$5,000 "Walker Cowherd Memorial Fund" Fletcher Cowherd had three motives: First, out of gratitude to God for his goodness in a multitude of ways and because he had prospered he felt that some of the money belonged to God. It is a pity that more men do not feel grateful in so practical a way. Second, he wanted a testimonial to his brother who was a good business man and a devoted Christian. Third, Mr. Cowherd felt that, as a member of this board for eighteen years, he wanted to give to the work in which he is greatly interested. He thought he could best show this interest to the brotherhood by giving this \$5,000 fund.

The second name fund was given by R. A. Long in memory of his mother and his \$5,000 will go to the establishment of the "Margaret K. Long Memorial Fund" in memory of his mother. Bro. Long has frequently stated that his mother wanted him to preach and that he has always felt sorry that he could not fulfil her wish. He wants this memorial fund to erect church buildings which will stand before the communities as symbols of God's presence and by their very existence before the eyes of men stand as rebukes to sin in those communities. Bro. Long preaches in a thousand ways by his princely giving.

The "M. H. Shelton Memorial Fund" was established by Bro. Shelton's gift of \$5,000 in a bequest. The bequest was not in a written will but was a request made to his wife and children on his death bed on January 14, 1910, and was paid on April 4, 1910. This verbal bequest of \$5,000 on Bro. Shelton's death bed was paid by his family as a most sacred obligation. At the request of his wife and his two sons, J. T. Shelton of Burbank, Cal., and W. C. Shelton of Central City Neb., this memorial fund is established, a most beautiful and practical memorial to a devoted member of the Burbank Christian Church.

This is now thirty-one name funds in our Church Extension work. A name fund consists of \$5,000, given at once or in annual payments of not less than \$500 each. A name loan fund consists of \$5,000 or more, of which a separate account is kept by the board of the Church Extension and a report made each year to the donors. The interest on loans made from our name funds is not spent for current expenses but is kept in the fund and compounds itself semi-annually as the churches aided pay their interest semi-annually.

F. M. Drake established his fund in February, 1889. By this money going out and returning, it has built seventy-one churches, earned \$4,263 of interest and has done the work, by the money coming and going, of \$31,596.15. Others should come forward and establish such funds in this first year of our new century. For the first seven months of this year the receipts amount to \$45,157.32, a gain of \$20,310.21 over last year. Seventy churches have been built since October 1, an average of ten a month. There was never a greater church building period in our history.

G. W. MUCKLEY,

Kansas City, Mo.

Cor. Sec.

## National Benevolent Association Notes

The National Benevolent Association has suffered a great loss in the death of Dr. J. F. Davis. He for the last five years has been

the patron saint of the Southeastern Christian Orphanage at Baldwin, Ga. About five years ago Brother Davis retired from active business as a druggist in Portsmouth, Ohio. Noticing in one of our papers that we were opening a home in Baldwin, he visited the South with the view of inspecting the work that was being done. He was so pleased with the work that he asked the privilege of remaining there. For five years he has contributed \$50 a month to the home, besides serving as treasurer and purchasing agent. The call to rest and reward came on April 24. The "widow and the orphan in their affliction" have lost a true friend in his departure.

A new building was dedicated to the Gospel of the Helping Hand in Denver, Colo., on Easter Sunday. The Colorado Christian Home, the only institution devoted to the care of the orphan child, between the Rocky Mountains and the Mississippi River, will use this property for the blessed ministry of caring for parentless and other unfortunate children. The five acres of land and the building cost \$22,000. It has accommodations for forty children; twenty boys and twenty girls. It is one of the most beautiful homes under the direction of the Churches of Christ.

A movement is on in Kansas City, under the direction of the National Benevolent Association, to raise a quarter of a million dollars for the establishment of a Christian hospital in that city. \$130,000 of the needed \$250,000 has already been subscribed. From present indications this sum will be secured within the next thirty days. This will be a great achievement for the cause of Christianity in Kansas City and throughout the country. Christ is still going about doing good.

The returns from the Easter offerings are encouraging. From present indications they will run ahead of last year and it is important that they should in order to keep pace with the growing demands of our work. The hungry must be fed and the naked clothed in His name.

## From the Hub of the Empire State

The state convention this year is to be held at Rochester the last week in June and the program committee is promising a fine treat. Brethren Stewart and Crawford have enlisted the Rochester Chamber of Commerce to help advertise the event and the two congregations there will unite to make this an enjoyable occasion. We are so few in numbers in this state that these annual gatherings are more coveted as a means of fellowship than in the states where we are stronger.

The State Society will be able to give a fine report of the work in the mission churches this year, several reporting a very marked increase in membership and a considerable gain in strength in congregations. One new house of worship has been dedicated and two more are projected.

Several of our churches have broken away from traditions and observed Passion Week with excellent effect this year. The testimony of pastors and people is that this week seems especially fitted for a season of devotional worship.

Second Church, Rochester, C. C. Crawford pastor, has just completed a five weeks' evangelistic campaign conducted by Lowell C. McPherson of Keuka Park in which there were twenty-eight additions. The meeting was much needed for a general toning up of the work and this it has admirably accomplished. Brother Crawford and his good workers are looking forward to greater things for the Columbia Avenue Church.

L. B. Withee has resigned at Poestenkill

and will probably accept the call of the Pompey church. D. H. Bradbury has done a fine two years' work in this field and leaves it to accept the church at Throopville, near Auburn.

The pastorate of J. C. Crosby at Wells-ville terminated under unfortunate circumstances, but fortunately the church secured the services of W. J. Lhamon as a supply for a period of three months, during which time the members hope to locate a good man.

Richland is still supplied from week to week by C. R. Stauffer and myself with the occasional help of some other nearby minister. The services are held on Thursday evenings and are well attended.

The church at Tully has taken so well to the arrangement whereby they are supplied

## FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted  
With wisdom from on high;  
Shall we to souls benighted  
The Lamp of Life deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

### FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.

2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O.

### THE BIBLE COLLEGE OF MISSOURI.

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Devoted wholly to Biblical and Religious instruction. NO TUITIONS. Endowment \$150,000. Property worth \$50,000.

Just across the street from the UNIVERSITY OF MISSOURI, all the facilities of which are at command practically free of charge. Students received into PREPARATORY work both Biblical and Literary by Bible College and UNIVERSITY HIGH SCHOOL.

Abundant opportunities for self-support.

For Catalogs address,

CHARLES M. SHARPE, Dean.

Practical Courses for Ministers.

## The DIVINITY SCHOOL OF

## THE UNIVERSITY OF CHICAGO

Summer Quarter, 1910.

First term begins June 20. Second term begins July 28.

COURSES will be offered in Old Testament by Professors Harper, Price, Willett, Smith and Lockenbill; New Testament by Professors Burton, Volz and Goodspeed; Systematic Theology by Professors Mathews and W. A. Brown of Union Theological Seminary; Church History by Professors Parker, Moncrief, Walker, Dow and H. C. Vedder of Crozer Theological Seminary; Practical Theology by Professors Soares, Hoben and Greene; Ecclesiastical Sociology by Professor Henderson; Public Speaking by Professors Clark, Blanchard and Nelson.

Courses in other Department of the University are open to students in the Divinity School.

Address the Dean for further information.



by Dr. Philip A. Parsons, of Syracuse University that he has been given a call until fall. He has taken a cottage for the summer at Tully Lake Park. Dr. Parsons' work in the university has been of such a character as to merit his being engaged for the summer session of the university.

The summer season will soon be upon us, and with it the problem of summer services. I have used two series of Sunday evening services in this city that proved successful and I pass on the suggestions for what they are worth. Three years ago I arranged a series of services under the general subject of "Religion": Religion and Patriotism, Religion and Hot Weather, Religion and Civil Law, Religion and Laughter, Religion and Young People, Religion and Song, Religion and Men, Religion and Superstition. On alternate Sunday evenings I spoke, while on the other evenings prominent laymen from the city addressed the meeting. Thus the first topic, Religion and Patriotism, was handled as an Independence Day topic by a government employee, the third by a prominent attorney, the fifth by the president of the local Christian Endeavor Union, the topic, Religion and Men, by the secretary of the Y. M. C. A. The choir had charge of the topic on song. Again last summer I tried something of the same sort, only using representatives of our different charitable organizations to present their work. Thus we had the secretary of the society for the Prevention of Cruelty to Children, the secretary of the boys' department, a representative of the Y. M. C. A. and the president of the Young People's Union tell of the workings of their various organizations. I am already at work on this summer's plan and I am hoping to secure the president of our school board, the chairman of the public playgrounds, and a representative of the city tuberculosis crusade to address the meetings.

JOSEPH A. SERENA.

Syracuse.

### Eureka College

Monday evening, May 2, the chapel of Eureka College was re-opened after being closed for some two months. During this time an elegant hardwood floor and new chairs were put in. This work was done by the boosters of Eureka College and a committee from the Educational Association. The cost was \$750 and the money was all provided for before the work commenced. A few years ago the walls of the chapel were frescoed, and with these new improvements the chapel is one of the most beautiful auditoriums in the state. At the re-opening the representative of the Men's Glee Club announced that the club had decided to put in new window shades. A movement is also on foot to get a new piano for the auditorium. These small improvements indicate a healthy growing sentiment for the college. The people who carried this work to a consummation are entitled to special credit.

H. H. PETERS.

### Berkeley Bible Seminary Berkeley, California

Berkeley Bible Seminary is making gigantic strides toward the realization of the dreams and visions of its founders and promoters and taking, worthily, a first place among the really forceful and resourceful institutions of the brotherhood. The year now closing is its greatest and best in every way. Its serious double handicap—lack of facilities and equipment to thoroughly furnish ministerial students with the highest technical and critical culture and most comprehensive Christian training and a question as to the fidelity and loyalty to the Bible and the plea of some of its teachers—has been lifted,

## Dustless Housecleaning



**Terrific Air Suction.** Rushing, whirling, sucking matts on floor, without sweeping or dusting. No motors, no electricity. Constant suction. New Home Vacuum Cleaner. New principle. One person operates. Child or weak woman can handle easily. Weighs nine pounds. Simple—powerful—effective. It's the constant suction that does it—terrific, irresistible, sure. Sucking, drawing—gathering up into itself dirt—dust—grit—germs and grime from the very warp and fibre of carpets, rugs, matings. Does same kind of work as high priced machines. Price so low all may enjoy its benefits. Unlike anything you've seen or heard of. Makes carpets look like new. Better than if taken up and beaten. Raises no dust, so no dusting required. Does what days of sweeping and pounding could never do. Mrs. Jane Shully Neb. writes, "You don't claim half enough. I wouldn't part with my cleaner for any price, if I couldn't get another. My ten year old girl operates mine easily and enjoys it."

**SAVES MONEY,  
STRENGTH,  
HEALTH and  
TIME.  
YOU  
NEED  
IT.**

**You Can  
Abandon  
Brooms,  
Brushes and  
Dust Cloths.**

They don't clean your rugs and carpets. Brooms and sweepers fill the air with clouds of unhealthy disease-laden dust and germs and remove only surface dirt. New Home Vacuum Cleaner sucks up not only surface dirt, but all dirt, dust, grit and germs from in and beneath. Disturbance and upheaval of housecleaning unnecessary. Stop short! Put drudgery behind you—leisure and health before. In New Home Vacuum Cleaner lies your salvation from household slavery. Adopt the new—easy—modern—sanitary—scientific way of cleaning.

**Price \$8.50. Sent Anywhere.**

Not Sold in Stores.

Think of it! Not \$100, \$50, nor even \$25—only \$8.50. Think! What a small price for such a wonderful invention. What's \$8.50 compared to a neat, clean home; when you can banish forever the drudgery of sweeping—cleaning—dusting when there will be no more carpets and rugs to take up and beat. We guarantee New Home Vacuum Cleaner to be just as represented or your money back. Comes set up ready for use. You will be delighted—enraptured with it. Mrs. Henry Deller, B. I. "I must thank you for telling me of your wonderful cleaner. What a God send it is to women. I have not felt so rested in years. Work now easy. Plenty of spare time. Don't see how you can sell it so cheap." Don't wait; don't hesitate. Order now. You risk nothing. To try a New Home Cleaner means to want it—then to keep it. Every cleaner tested before shipping—guaranteed as represented or money refunded. Send for a cleaner now.

**\$8.50**

**Sent Anywhere**

**Agents are Making Big Profits.**

Women excited—eager to buy as soon as they see how beautifully it works. No trouble to make sales—no experience required. Just demonstrate—that's all. Shown in three minutes—sold in five. C. E. Goff, Mo., says: "Sold five cleaners last Saturday my first attempt. W. H. Morgan, Pa., "Sold 46 cleaners in 25 hours." It's immense. So simple—so cheap. Yet so good, all buy. YOU make money. YOU get these big profits. Write a card now. Get a liberal proposition. Address R. ARMSTRONG MFG. CO. 1008 Alms Bldg. Cincinnati, Ohio

## ANNOUNCEMENT TO SUNDAY SCHOOL WORKERS

There is both pleasure and regret in our announcement that our orders for Bethany Graded Lesson Supplies for the Spring Quarter have so far exceeded our calculations that we are unable at the present moment to send out even a sample leaflet or manual. We have been compelled to decline a considerable number of new orders the last few days on account of the fact that our stock has been consumed to the last leaflet. We have the promise of the printing house that our greatly enlarged order of supplies for the Summer Quarter will be delivered soon, in plenty of time for those who wish RETURNABLE SAMPLES, to examine them, and have their order filled before the new quarter opens, July 1.

It will be well for those schools which have decided to begin the Bethany Supplies with July 1 to send their order as early as possible.

We hope to begin filling orders for RETURNABLE SAMPLES by the time this advertisement is being read.

**NOTE THE FOLLOWING OFFER:** The Publishers of the Bethany Graded Lessons will send out Returnable Samples of the complete line of Supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for \$1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit \$1.09 and keep the samples. Or (3) he may return the bill with his Sunday School's order for Supplies and the publishers will mark it "paid." In writing for samples please say "RETURNABLE."

**THE NEW CHRISTIAN CENTURY CO.**

**700 East 40th Street**

**Chicago**

and it is now running its unimpeded course with the fullest confidence of the brotherhood.

A year ago its president, H. D. McAneney, with signal devotion to the ideal which has possessed him for years and a sacrificial passion which recked not personal cost to himself, evolved a comprehensive and benevolent plan and program for the larger life of the seminary, which enables it to offer the very highest and best training to be had anywhere in the West and perhaps unsurpassed anywhere in the United States among our people. Accordingly the seminary added to the strong and substantial work of Professors Stairs and Elsten, six new instructors representing as many new departments of service. The faculty was enlarged and the curriculum extended by the addition of:

Dean of the Seminary and Professor of Biblical Literature; also Instructor in the Japanese Missionary Department, Harvey H. Guy, B. D., Ph. D.

Instructor in the New Testament, H. J. Loken, A. B., B. D.

Instructor in the Chinese Missionary Department, W. P. Bentley, A. M.

Instructor in Pastoral Work and Methods, I. N. McCash, A. M., LL. D.

Instructor in Evangelistic Work and Methods, H. O. Breeden, A. M., LL. D.

Instructor in Sunday-school Work and Methods, E. W. Thornton.

The last three were engaged to teach for four weeks only during the spring term.

The acquisition of Dr. Guy as Dean of the Seminary was a wise and felicitous choice of the very best man in the brotherhood for that exalted position. If Garfield's definition of a University is correct, then a true definition of a Bible Seminary is: "Dr. H. H. Guy at one end of a log with a student at the other." A comprehensive acquaintance with the heads of all our Bible colleges enables me to speak with authority in the judgment that in all the qualifications and equipment of an ideal dean, Doctor Guy is not surpassed if he is equaled in the entire brotherhood. He possesses, in rare degree, capacity, culture, character, scholarship, personality and experience. And he is making good, immensely good in his new position. He is "to the manor born." As a model for our young ministers he is par excellence. Our cause would be immeasurably advanced if even one of our seminaries could turn out a score of ministers like Guy every year.

The other instructors are almost equally good and proficient in their respective fields. Each is an expert and brings to his task the ripe fruit of years of study, of observation and experience and a forceful personality.

Berkeley Bible Seminary is no longer a fragment, as in the past, but a whole seminary. It offers to young men preparing for the ministry the most thorough and comprehensive training and the most complete equipment for the highest of all professions, the most gracious of all callings. It has passed the experimental stage and is now established upon broad, solid and enduring foundations.

It points with satisfaction to the stalwart, scholarly, efficient young men of the West, its first fruits, but its greatest work is yet to come.

With its strategic, ideal climatic location, hard by one of the greatest universities of the land, and supported by the loyal disciples of the coast; with a curriculum of study measuring up to the highest standards, a faculty of pronounced individuality, approved scholarship, and rare consecration and directed and administered by a president of indefatigable energy, superior and resourceful executive abilities, who counts every personal sacrifice a joy,—with all this the seminary's brightest dawn is surely at the dawn. Ipava, Ill. H. O. BREEDEN.

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as cool and white as a dairy. No smell, no smoke, no heat, no dust. No old-fashioned contrivances. The

### New Perfection WICK BLUE FLAME Oil Cook-stove

is the latest practical, scientific cook-stove. It will cook the most elaborate dinner without heating the kitchen.

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Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

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The nickel finish, with the turquoise blue of the enameled chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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